CATHOLIC ACTION

l. XXII, No. 5 MAY, 1940

Holy Father's Plea for Peace of the World

"LAST year, when dark clouds obscured the horizon and talk of armed strife, the forerunner of war, held all in trepidation, We, who share in Our paternal heart the sufferings and straits of Our children, addressed a letter to you. . . .

"NOW that the situation is worse and this terrible war has broken out, bringing with it already untold harm and suffering, We cannot but call again on Our children scattered through the world to gather around the altar of the Virgin Mother of God daily during the month of May, which is consecrated to her, to offer suppliant prayer. . . .

"WE DESIRE, therefore, that all should interweave their prayers with Ours that the merciful God, by His powerful command, may hasten the end of this calamitous storm.

"AND, since as St. Bernard says 'it is the will of God that we should obtain all through Mary,' all should have recourse to her and should lay at the foot of her altar their supplications, their tears, their sorrows and from her seek solace and comfort."

—From the letter of Our Holy Father, Pope Pius XII, to His Eminence, Cardinal Maglione, Appealing to Catholics of the World to Pray for Peace. *(See pp. 3-4 of this issue.)*

A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Information, National Catholic Youth Council, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXII, No. 5 MAY, 1940

OUR COMMON CATHOLIC INTERESTS

"Peace"—Pius XII's May Intention Through Blessed Mother's Intercession

HIS HOLINESS, Pope Pius XII, wrote to His Eminence, Luigi Cardinal Maglione, Papal Secretary of State, under date of April 15, 1940, calling attention to the present war crisis and requesting prayers of "consecrated pastors of dioceses throughout the entire Catholic world, whom we have found always most responsive to our wishes, and of whose zeal we have already abundant proof" for the restoration of peace among nations. His Holiness asks that during the month of May, all the faithful flock to the shrines of Our Lady and invoke her intercession and peaceful mediation for peace and tranquillity among all peoples and all nations. Following is the complete text of the Holy Father's letter to Cardinal Maglione:

LAST year, when dark clouds obscured the horizon and talk of armed strife, forerunner of war, held all in trepidation, We, Who share in Our paternal heart the sufferings and straits of Our children, addressed a letter (Letter *Quandoquidem*, April 20, 1939) to you. Through you, We asked the whole Catholic world to offer in the month of May, then close at hand, prayers and fervent aspirations to the great Mother of God that she might conciliate her Son, offended by our many sins, and that a just settlement of opposing interests and the restoration of confidence to men's minds might protect the preservation of peace among nations. Now that the situation is worse and this terrible war has broken out, bringing with it already untold harm and suffering, We cannot but call again on Our children scattered through the world to gather around the altar of the Virgin Mother of God daily during the next month, which is consecrated to her, to offer suppliant prayer.

"All know now that from the beginning of the war We have left nothing undone but have championed by every means at Our disposal—in Our public utterances, written and oral, and in conversations and interviews—the restoration of that peace and concord which must be based on justice and reach its perfection in mutual, fraternal charity. You, Beloved Son, who stand so close by Us in the government of the Universal Church and have such intimate contact with Us, know well, that We are deeply affected by the travail and sorrows of the warring nations and that We repeat and apply to Ourself in this connection the words of the Apostle St. Paul: 'Who is weak and I am not weak?' (II Cor. XI, 29).

"OUR heart is full of sorrow not only for the terrible calamities that overwhelm the countries at war, but also for the evils, every day more menacing, that threaten other nations. But if, as We have said, We have left nothing undone that human power could do and human counsels could suggest to avert

this accumulation of evils, We none the less place all Our hope in Him Who alone is all-powerful, Who holds the world in the palm of His Hand, Who guides the destinies of peoples, the thoughts and the sentiments of those who rule nations. We desire, therefore, that all should interweave their prayers with Ours that the merciful God, by His powerful command, may hasten the end of this calamitous storm.

"AND, since as St. Bernard says, 'it is the will of God that we should obtain all through Mary' (Sermon on the Nativity of Our Lady), all should have recourse to her and should lay at the foot of her altar their supplications, their tears, their sorrows and from her seek solace and comfort. May that which, as history tells us, was for our forbears a constant and effective practice in times of crisis and trial become for us, who follow their footsteps faithfully, a persevering exercise during these trying times. The Blessed Virgin is, in fact, so powerful with God and with His only begotten Son that, as Dante sings, 'He who grace desireth and comes not to Thee for aidance, fain would fly without wings' (*Divina Commedia*, Par. XXXIII, 13-15).

"She is, in truth, the most powerful Mother of God and is, too—a consoling thought for us—our most loving mother; accordingly, let us be happy to place ourselves under her protection and help and to entrust ourselves entirely to her motherly goodness.

"But above all, We desire, Beloved Son, that during next month white hosts of children may flock to the shrines of Our Lady and, through her intercession and peaceful mediation, may obtain from God for all peoples and nations the desired tranquillity. Let them be assembled every day before the altar of our Heavenly Mother and, on bended knees and with hands joined, may they offer together with their prayers their flowers—they who are themselves flowers from t mystical garden of the Church. We pla great faith in the prayers of those *'who angels in Heaven always see the Face of M Father"* (Matthew, XVIII, 10), whose e pression radiates innocence and whose gl tening eyes seem to reflect the splendors the heavens. We know that Our Divine R deemer loves them with a special love a that His most holy Mother has for them special tenderness; We know that the praye of the innocent pierce the heavens, disa Divine Justice and obtain heavenly gra for themselves and for others. Joined th in a holy rivalry of prayer may they not f to hasten the fulfillment of the wish comm to all; let them remember Our Lord's pro ise, *'Ask and it shall be given you, seek a you shall find, knock and it shall be opened you'* (Matthew, VII, 7; Luke, XI, 9).

"MAY God, in His kindness, moved by many voices praying together and es cially by the voices of children, re-establ men's minds in peace, bind them togetl again in fraternal union and restore the or of tranquillity and justice. May the rainb of peace appear once again and a happier open for human society.

"You will see to it then, Beloved Son, t in the manner which seems to you most su able, these Our wishes and this Our des be brought to the knowledge of all, and es cially of the consecrated pastors of dioce throughout the entire Catholic world, wh We have found always most responsive Our wishes and of whose zeal we have alre abundant proof.

"Meanwhile, in pledge of heavenly fav and in testimony of Our paternal bene ence, with all Our heart, We bestow on y Beloved Son, and on all those who resp willingly to Our invitation, and especiall the host of Our dear little ones, Our Apost Benediction."

Official 1940 Directory Shows 21,403,136 U. S. Catholics

A CATHOLIC population of 21,403,136 for the United States, Alaska and the Hawiian Islands is reported in "The Official Catholic Directory for 1940," issued by P. J. Kenedy & Sons, New York. The number of converts rose to the unprecedented high of 72,677, an increase of 7,734 over last year.

Archdioceses are still numbered at 19, but the Dioceses, increased by one, now total 97. Active Cardinals, Archbishops and Bishops number 134, an increase of 3 over last year. The total number of diocesan religious order priests is given at 33,912, an inc of 273 over 1939. An increase in the numbe parishes was offset by a decrease in the numbe missions, to bring the combined total to 18,733.

Figures on Catholic population show an increa practically all of the Archdioceses and Dioceses t extent of 222,557, but this advance is offset by a rev of the figure for the Diocese of Brooklyn, the fi

ubmitted giving only those who claim to be practicing atholics and eliminating those who claim allegiance to ne Church but are not practicing.

The actual growth of the Church is indicated in the ct that 39 more closely packed Directory pages are quired than were needed last year to record prop- ly the present personnel and institutions of the hurch. There are 202 seminaries listed, with an in- ease of 341 seminarians over last year, making a total 17,087 seminarians. The total of colleges and univer- ties for men is given at 143. Colleges and academies r girls number 683, and high schools for boys and rls total 1,411. The combined enrollment at colleges, ademies and high schools is listed at 480,483, which is 39,210 more than last year. There are now 7,597 parochial elementary schools, an increase of 36, with an enrollment of 2,108,892 pupils, an increase of 1,922.

There are 303 orphanages housing 33,624 orphans; 171 homes for the aged, and 703 hospitals, the latter figure representing an increase of 24. The Archdioceses with a million or more Catholic population are Chicago, with 1,400,000; Boston, 1,044,359; and New York with 1,000,000. During the year eight new Bishops were appointed and two were transferred to new Sees.

Among the changes in the Directory, new editorial features include the Alphabetical Cross Index under 120 headings, covering all information contained in the

(*Continued on page* 22)

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

May, 1940

6-7—Catholic Conference on Industrial Problems—regional meeting, Buffalo, N. Y.

9-11—Confraternity of Christian Doctrine—Province of Milwaukee regional conference, Milwaukee, Wis.

11—Press Conference, St. Bonaventure College—fifth annual for western New York and northwestern Pennsylvania, St. Bonaventure, N.Y.

14—Consecration of Most Rev. Henry J. O'Brien as Auxiliary Bishop of Hartford, in Hartford, Conn.

19-20—Knights of Columbus—39th annual state convention, Sterling, Ohio.

23-25—Catholic Press Association—Annual Convention, Detroit, Mich.

26—Solemn Memorial Military Field Mass and Presentation of Wreaths by Combined Catholic Societies of Washington, Tomb of the Unknown Soldier, Arlington National Cemetery.

28-June 1—Catholic Library Association—annual national conference, Cincinnati, Ohio.

31—Celebration of Fiftieth Anniversary of the Ordination of His Eminence, Dennis Cardinal Dougherty; Solemn Pontifical Mass to be celebrated Sunday, June 2.

June, 1940

10-14—Federation of Catholic Physicians' Guilds, New York, N. Y.

16-23—Institute on Industry, N. C. C. W.—fourth annual session, Washington, D. C.

17-21—Catholic Hospital Association of the United States and Canada—Silver Jubilee Convention, St. Louis, Mo.

24-28—National Institute for Catholic Prison Chaplains—Washington, D. C.

24-29—Summer School of Catholic Action—St. Louis, Mo.

July, 1940

5-7—Newman Clubs—25th annual conference, New York, N. Y.

8-13—Summer School of Catholic Action—Detroit, Mich.

8-13—Knights of Columbus—Summer School of Boy Leadership, Regis College, Denver, Colo.

29-Aug. 3—Summer School of Catholic Action—San Antonio, Tex.

August, 1940

19-24—Summer School of Catholic Action—New York City.

20-22—Knights of Columbus—58th annual meeting of the Supreme Council, Indianapolis, Ind.

26-31—Summer School of Catholic Action—Chicago, Ill.

31-Sept. 3—Italian Catholic Federation of California—annual state convention, Los Banos, Calif.

September, 1940

5-6—Confraternity of Christian Doctrine—Province of Detroit regional conference, Detroit, Mich.

23-24—Catholic Conference on Industrial Problems—regional meeting, Rochester, N. Y.

29-Oct. 2—Catholic Rural Life Conference—18th annual convention, St. Cloud, Minn.

October, 1940

1-2—Consecration of our Lady Queen of the Holy Rosary Cathedral, Toledo, Ohio.

12-15—National Catechetical Congress—Sixth National, Los Angeles, Calif.

13—Catholic School Press Association Convention, Milwaukee, Wis.

18-22—International Federation of Catholic Alumnae — biennial convention, Richmond, Va.

24-25—National Council of Catholic Women—meeting of Board of Directors, Detroit, Mich.

26—National Council of Catholic Women—meeting of Diocesan Presidents, Detroit, Mich.

27-30—National Council of Catholic Women—twentieth annual national convention, Detroit, Mich.

November, 1940

17-20—National Conference of Catholic Charities—annual meeting, Chicago, Ill.

December, 1940

30-31—American Catholic Philosophical Association—national convention, Detroit, Mich.

"A Symposium *on* Birth Control"

IN response to an urgent demand from many sources, Catholic and non-Catholic, for a re-emphasis on the teaching of the Catholic Church with regard to an evil that is assuming national importance under the misleading name of "birth control," the N. C. W. C. Publications Office will shortly issue a booklet carrying the title quoted above. The booklet will contain discussions of the moral, social and economic phases of this much mooted matter; also important statements and guiding information supplied from both Catholic and non-Catholic sources—excerpts from encyclical pronouncements, studies of the Christian family, testimony adduced at Congressional hearings, medical opinions, etc. An up-to-date bibliography, also an index, will be included in the text.

A PREFATORY article of some four thousand words has been prepared by William F. Montavon, director of the N. C. W. C. Legal Department. The following digest of Mr. Montavon's leading statement will give the reader an idea of the scope and importance of this forthcoming printing which it is hoped will have the widest possible circulation.

"THE family in the natural order holds the mission, and hence the right and duty, to educate the offspring," Mr. Montavon writes. "This duty of the parents continues up to the time the child is in a position to provide for itself. This right is subordinate, as all else is, to the last end and to natural and divine law. In the exercise of the marital privilege spouses must give to these duties the consideration each deserves.

"The Catholic teaching does require that from the marital act the primary end of marriage, the procreation of children, be not excluded. The Catholic teaching is that a grievous sin is committed when there is positive interference with the normal processes of nature. This positive interference constitutes 'birth control,' or more accurately, conception control and birth prevention, and is condemned by the Catholic Church as sinful.

"This discussion of the moral implications of 'birth control'—that is, of the use of a positive means to frustrate the procreative efficacy of the marital act—will be understood by anyone from whose mental processes the notion of God, Creator and Supreme Law Maker over nature, has not been obliterated."

Mr. Montavon points out that the advocates of "birth control" no longer stress the use of contraceptives solely as a medical procedure for the saving of the lives of married women who are physically incapable of child birth, but that the program is being elaborated principally as an instrument for the direction of the growth and quality of population. In this regard, he points out, "their program has been amalgamated with that of the eugenists." He gives a number of quotations in support of this contention, and goes on to consider the establishment of "birth control" clinics in Nor Carolina, as set forth by Don Wharton, writing in t *Atlantic Monthly* for October, 1939, whom he quotes follows:

"In Winston Salem, where young socialites have sumed financial responsibility, a pamphlet giving da for clinics goes out with every birth certificate." another county "where there is a homestead proje the contraceptive clinic has the financial support of t Federal Government. Thus, directly and indirect federal, state, county, city and private funds are working together."

MR. MONTAVON declares that this activity of t public health authorities in North Carolina not grow out of any popular demand.

Speaking of the American Negro Exposition to held in Chicago this summer, under authorization of t Illinois legislature, Mr. Montavon states that an invi tion to a Catholic institution to participate contain the announcement that the Birth Control Federati of America would have an exhibit.

"It is unthinkable," he observes, "that in an exhi tion of this nature a 'population plan' is to be launch in which the theory of 'racism' is to be applied agai Negroes and that 'birth control' is to be the meth by which the Negro population in the United State to be decimated, or that public health authorities rightly cooperate in such an enterprise. Certai Catholic cooperation is not to be expected in any ex bition sponsored by the Birth Control Federation America or by any agency which would seek a so tion of the so-called Negro problem in an immo program of sheer animalism.

"For the state to induce people, no matter how poor or how unproductive they may be, to resort to an immoral procedure for the purpose of experiencing the physical pleasure without incurring any of the responsibilities of the marital relation is a debasement of public authority to levels so low as to admit of no description.

"THE relation established by marriage between man and wife is sacred. Through that relationship the spouses share with the Creator in some measure the creative power. When political control injects itself into this sacred relation, in such wholesale fashion as it has done in several states, one element of tyranny, with benevolent intent perhaps, but tyranny nevertheless, has found a footing in our country."

Mr. Montavon quotes Miss Katherine F. Lenroot, chief of the Federal Children's Bureau, to the effect that whereas the 1930 census showed a decrease in the number of children under five years old, "the 1940 census will be the first to record a decrease in the total child population," and that while children under twenty numbered 48,300,000 in 1930, they will number about 43,000,000 in 1940. After giving other evidence of the declining birth rate, Mr. Montavon continues, on the authority of Dr. Newton Edwards, of the University of Chicago:

"This falling off in the birth rate has occurred chiefly in the cities. In every part of the United States the educational load, as measured by the ratio of children to adults, is heaviest in the rural-farm population, and in communities where the birth rate is high and the economically productive adult group is carrying a proportionately heavy child population, 'we support education inadequately' and the need for reshaping our national educational policy is indicated by the problems which spring from the wide disparities in birth rates along regional, community and class lines."

"THE young 'socialites,' " Mr. Montavon continues, "mentioned as sending 'birth control' information to every mother in North Carolina present a doleful picture. Advocates of 'birth control' in general are much disturbed by the relative sterility existing in the 'upper' social brackets. Their attention should be centered not on the relative high birth rate among families in the lower income brackets but on their own failure, ('refusal' might be more accurate), to perform the duties which are inseparable from a full and wholesome life."

Mr. Montavon quotes H. S. Jenkins of Johns Hopkins University to the effect that it is from the average members of society, which make up about 95 per cent of the population, that the small group of "superior individuals" at the top of society arise. He continues:

"To render this class even partially sterile by population planning based on 'birth control' would be sinful folly. True population planning must be based on education and on a just economic order. Education must not neglect morals.

"The future men and women must be taught their true relationship to God, to society and to their fellowmen. They must be taught not so much the biology and physiology of the sex act but the moral rights and duties of spouses to each other, to the children that bless their union and to society, to which they contribute new members. Especially must they be taught the importance of self-discipline, restraint, even sacrifice generously made for others, for the building of character and the development of vigorous manhood and womanhood.

"Spouses who in childhood have been properly trained and educated will not as men and women go to excess in the use of the sexual function just as they will not in the use of the nutritional function.

"THEY will understand and accept as a norm of their lives the truth that in nature there is a divinely planned harmony that each organ has its proper place, each faculty its function; that to man God grants freedom with responsibility in the use of his powers; that when a man or woman uses a faculty for its proper purpose, the act is moral and that when the normal purpose of a faculty is wilfully frustrated in its use, the act is not moral, but sinful, and that the gravity of the sin is in proportion to the harm resulting from the sin, not only to the sinner himself but to others and to society.

"Man cannot with impunity trifle with the faculties with which he has been endowed."

"The employment problem is economic. A way must be found to distribute the earnings of industry in a manner that will provide adequately for the livelihood of the producer with his family, and without stunting him in the prudent exercise of any of his normal functions.

"To dedicate this nation to a population plan based on a program of prevention of conception is to dedicate this nation to a slow process of disintegration, decay, death.

"Man is so constructed in his physical and spiritual nature that he must live in society with other men. Without an unfailing moral code to guide him, individual man will not make the sacrifices required for successful life in society. . . .

"The way that leads out of the present morass into which we have wandered, the way that leads to the sunshine of peace and happiness is the way that leads back to the rugged virtues, self-discipline, justice, love of neighbor, prudence and temperance in every act, generosity in sacrificing a personal preference when the common good requires it. It is the way which the Man God, Christ the Saviour, taught."

CHARLESTON'S CALL *to* CATHOLIC ACTION

IMAGINE yourself one of 11,800 Catholics spread thin over a state of 31,000 square miles and having a population of about two million, and then think of the pride that would swell up in your heart if, on the call of your bishop, a full thousand of the Catholic-Action-minded men of the state, between the ages of 18 and 60, were to assemble in one corner of that state and march in solemn religious procession through the streets of one of the nation's most historic cities.

It seemed incredible! But that is precisely what happened in Charleston, S. C., on April 21. The Most Reverend Emmet M. Walsh, Bishop of Charleston, and Assistant Episcopal Chairman of the N. C. W. C. Lay Organizations Department, whose diocese covers the entire state of South Carolina, had called for the formation of a Diocesan Council of Catholic Men.

With the purpose of explaining the National Council of Catholic Men and the technique of organizing a diocesan council, John Bowen, N. C. C. M. field secretary, had spent the month of January touring the state. The Right Reverend Monsignor Joseph L. O'Brien, appointed director of the men of the diocese by Bishop Walsh, had made good use of the intervening time by sending letters, notices, and literature to the priests and men of the diocese. Yet when Bishop Walsh set April 20 and 21 as the dates for the organizing convention, it was not expected that the laymen would respond in anything like the numbers they did.

But there they were on the evening of Saturday, April 20, gathered from Aiken, Anderson, Columbia, Florence, Greenville, Spartanburg, Sumter, and every remote corner of the state—jammed into the meeting hall in every available inch of space and, in fact, overflowing it. And on the following morning they assembled in Francis Marion Square and marched one thousand strong through the streets of historic old Charleston to the Cathedral of St. John the Baptist. It is safe to say that preponderantly Protestant Charleston had never before seen such a living manifestation of Catholic or any other faith. In fact, one may well wonder whether as large a proportion of the widely scattered Catholic men in any comparably far-flung diocese have ever assembled together at one time.

AT THE opening meeting on Saturday evening, the duly authorized delegates voted to establish a Diocesan Council of Catholic Men in accordance with the request of their Bishop; to divide the diocese into three districts: Piedmont, Central, and Coastal; to establish Boy Scout troops in every parish of sufficient size, to be directed and sponsored by the men; to arrange for a uniform diocese-wide program of study clubs; and to publish a monthly organ. This was in conformity with Bishop Walsh's recommendation that the men not spread themselves thin over too large and ambitious a program for the first year. The Bishop appointed Monsignor O'Brien as director of the Council for the first year, and the delegates elected F. Raymond O'Keefe, chairman, and William T. McLaughlin, secretary.

The Reverend Dr. Howard J. Carroll, assistant general secretary, N. C. W. C., preached the sermon at the Pontifical High Mass on Sunday morning. In the course of his sermon, he said:

> ". . . as Catholics, our concern and our interest must be even wider than that of the diocese to which we belong. In a word, our perspective and the sphere of our interest must be as universal as that of the Church, and as far-reaching and all-embracing as the charity of Christ.
>
> "There are, for instance, definite problems facing the Church in the United States which, however special or localized, affect the welfare not merely of those immediately involved, but of the Church as a whole. There are problems so general in nature and implication, that no matter where they may arise, are of necessity the concern of the whole Church. As an example, let me cite the attack made in Oregon some years ago on the right of Catholic parents to educate their children in schools where they would receive instruction in their religion. How un-Catholic and how fatal it would have been if Catholics throughout the rest of the United States had shrugged their shoulders and said, 'That's a problem that concerns the Catholics of Oregon, not us.'
>
> "How un-Catholic it would be for all of us Catholics in the United States to say that the plight of our persecuted brethren in Mexico, in Russia, and in Germany is something we can do nothing about and withhold from them even the aid of our interest and our prayers. How un-Christlike and how unworthy of us all of the Church in the United States if we were to stand unconcerned and unmoved by the suffering and the struggle of our fellow Catholics abroad whose normal pursuit of the ways of virtue and of peace has been so tragically diverted by the cruelty and insanity of the war that rages about them."

FOLLOWING the Mass, a luncheon was held at the Francis Marion Hotel, at which an address was made by Edward J. Heffron, executive secretary of the National Council of Catholic Men.

The most solemn and significant session of the convention, saving the Mass, was held on Sunday afternoon. Bishop Walsh explained the importance and significance of Catholic Action and solemnly delivered to the men of the diocese his mandate and authority to collaborate with him in his apostolic mission in the works of Catholic Action. It was indeed a very momentous occasion when the Shepherd of Souls stood there before his sheep and laid upon their shoulders a portion of the responsibility that had been communicated to him in direct succession from the original twelve apostles. It was somewhat like an ordination—in fact it was, in a very real sense, an ordination. And the men seemed to realize it. Serious and earnest, they accepted the mandate with a gravity which indicated that they sensed the full solemnity of the event.

Bishop Walsh, in his address, said, in part:

> ". . . as your Bishop, filled with the sense of this solemn moment and its meaning, I give you your mandate to do the works of Catholic Action in the Diocese of Charleston, and I invest the director of the Diocesan Council of Catholic Men with my authority to guide you. And I hereby constitute the headquarters of the Diocesan Council the center for the direction of the many-sided work of your organizations. And I bid you as the Diocesan Council of Catholic Men to affiliate with the National Council of Catholic Men to do your part in Catholic Action in the national field. . . .
>
> "We are beginning with a very modest program, and as we grow in understanding and experience, we shall, may it please God, become able to approach the results envisioned by that courageous shepherd of glowing faith, Pope Pius XI, when he wrote, 'It (Catholic Action) will quickly bring a wonderful abundance of blessings to Catholic peoples, and by arousing the religious spirit in the souls of men, will conduce greatly to civil prosperity everywhere.'"

American Catholics *and* World Peace

A Brief Review of the C. A. I. P. Meeting in Washington, March 25-26

MEANS of preserving the peaceful status of the United States and ways in which this country can help in the promotion of the Pope's five-point peace program formed the basis of the meetings of the Catholic Association for International Peace, held at the Catholic University, March 25-26, and of the Catholic Student Peace Federations at Trinity College, March 27.

Highlighting the addresses given at the C. A. I. P. Fourteenth Annual Conference were reports given for the Association's Ethics Committee by the Right Reverend Monsignor John A. Ryan, D.D., director of the N. C. W. C. Social Action Department, and by Francis McMahon, Ph.D., of the University of Notre Dame.

"The Obligation of Catholics to Promote Peace" was the theme of the address by Monsignor Ryan at the evening session of the Conference, at which Rev. Dr. James M. Reeves, president of Seton Hill College, presided. This obligation involves, Monsignor Ryan declared, prayers for peace, supported and complemented "by such other actions as are within the reach of those who offer the petition"; avoidance of hatred and ill-will toward belligerent peoples; the adoption of a favorable attitude toward "every honest effort to effect an honorable peace"; efforts to keep the United States out of war; activities pointed toward a general education for peace and the application of Christian moral principles to the dealings of one nation with another.

PROMOTION of a just and charitable peace following the present war and the promotion of equitable trade agreements were two methods suggested by Dr. McMahon to help the United States discharge its obligation to assist in meeting the real needs and just demands of peoples. Dr. McMahon spoke at a luncheon meeting at the Mayflower, presided over by Rev. Dr. John K. Cartwright, of Washington, on the subject, "Rights of Peoples and of Ethnical Minorities."

"No effective solution of the minorities problem," he said, "is possible so long as the conception prevails that states and nationality are the same, that is, that the political ideals of the inhabitants of the state should be identical with the national cultural ideals of the majority in it."

Dr. Robert Pollock, of Fordham University, and Dr. Edward S. Lynch, of the Iowa State College, delivered committee papers analyzing threats to American peace and recommending ways in which they might be met. Emphasis was placed generally on the necessity for economic reform. "We Christians must rejoice," Dr. Pollock declared, "that today the struggle for peace is so closely tied up with the Christian reconstruction of the social order."

A consideration of the League of Nations, its successes and its failures, and proposals for other types of international organization which would meet the requirements of justice and charity stipulated by the Holy Father in the institution of a necessary international organization featured the report given by Dr. James M. Eagan, of the College of New Rochelle, for the Committee on International Organization. Sister Mary Liguori, B.V.M., of the Sociology Department of Mundelein College, spoke on "The Rights of Nations." The committee reports of the Conference will be published in pamphlet form.

FOLLOWING a day of discussion on subjects similar to those considered by the C. A. I. P., the Regional Student Peace Federations, meeting at Trinity, on March 27, passed the following resolution:

Be it resolved, That the United States continue to work with the Pope in the peace plan as enunciated by His Holiness Pope Pius XII in his Christmas Message of 1939, namely:

1. That the right to life and independence be guaranteed to all nations, large, small, weak or strong; and that where this equality of right has been destroyed, just reparation be made.
2. That nations be liberated from the heavy slavery of armaments and the danger of the rule of force.
3. That international institutions be established or reconstructed, but that past errors be avoided and juridical bodies be formed to aid in carrying out of treaties and, if necessary, revising them.
4. That the needs and just demands of nations, peoples, and ethnical minorities be met.
5. Observance of true Christian principles by statesmen and peoples.

These resolutions were passed by the Capital Student Peace Federation, the Lake Erie Student Peace Federation, the Middle Atlantic Student Peace Federation, and the New England Student Peace Federation.

Some sixty colleges were represented at the Conference. Students from the following colleges appeared on the program: Trinity College, Washington; College of Notre Dame, Baltimore; Dunbarton College, Washington; Mt. St. Agnes Junior College, Baltimore; St. John's University, Brooklyn; University of Scranton; Misericordia College, Dallas, Pa.; St. Joseph's College for Women, Brooklyn; St. Francis College, New York; Mt. Mary College, Milwaukee; Rosary College, River Forest, Ill.; St. Xavier College, Chicago; Our Lady of Cincinnati College; Marian College, (*Turn to page* 22)

The Confraternity of Christian Doctrine

The Parish Census—A Candid Camera
1940 Revision of C. C. of D. Manual
Current Publications of Interest

THE PARISH CENSUS—A CANDID CAMERA. Taking the census has been irksome and troublesome ever since the days when Caesar Augustus issued a decree that the whole world should be enrolled. It is true that with the vanishing of Augustan power people may remain comfortably in their homes, leaving to a paternal government the initiative in the matter of counting population. But no adequate substitute for a census has been found. We cannot have a true picture of the U. S. population unless noses are numbered. In like manner we cannot have a true picture of the parish without taking a census.

When a parish unit of the Confraternity of Christian Doctrine plans a religious vacation school for those children of the parish who attend public schools, it is advisable to have the committee of Fishers (home-visitors) launch a door-to-door campaign to discover the children who are especially in need of the religious vacation school.

Fishers usually work in pairs. If the parish is large it may be divided into districts. The pastor or the priest in charge of the parish census may simplify the work of the Fishers by comparing the parish baptismal records over a number of years with the records of the parochial school and the list of the public school children who attend school year religious instruction classes. The results of this check will provide a working list for the Fishers, but it is left to their ingenuity and initiative to discover the children of families who have recently come to the parish but whose names do not appear on the parish or school records.

When the Fisher is fortunate enough to have an answer to his or her doorbell pushing, he states that he is a member of the Confraternity of Christian Doctrine and presents a religious instruction registration card which the parent is asked to fill out. The card is a religious questionnaire concerning the children of the family. The Fisher then informs the parent that the parish Confraternity unit is sponsoring a religious vacation school and invites the attendance of the children. The visit is personal, sympathetic, and kindly.

Follow-up visits may be necessary if the parents neglect to send their children to the vacation school. Again, persuasiveness on the part of the Fisher rather than exhortation is necessary. A Fisher must have patience, prudence, and the perseverance of the Fuller brush man. But the results achieved by a successful committee of Fishers—the enrollment of the religiously underprivileged child in the vacation school—more than compensate for the time and effort invested in a parish census.

* * * * *

MANUAL OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE, 1940 REVISION. In revising the MANUAL for the 1940 edition, the editors have included a chart on the Parish Unit of the C. of C. D. The chart is an excellent visual aid, as it shows at a glance the "set-up" of the parish unit, with the pastor or his appointee as director; four lay persons as officers; six lay chairmen for the six divisions of membership, and the specific work which each of the memberships undertake.

The revised MANUAL also includes "Prayers of the Confraternity of Christian Doctrine" and "Suggestions for the Apostolate to Non-Catholics."

MANUAL of the C. of C. D., 1940 revision, National Center, C. of C. D., 1312 Massachusetts Avenue, N. W., Washington, D. C., 10c.

ONE HUNDRED THOUSAND REASONS.—There are are least 100,000 reasons why the recently published ETHICS OF CHRISTIANITY should be warmly and gratefully received. The 100,000 reasons are the Catholic students in the secular colleges of the United States. It was these students that the author, Rev. C. M. Winters, chaplain of the Newman Club at Michigan State College, had in mind when he offered what might be called a manual of morals, to the Confraternity of Christian Doctrine for the special use of Newman Clubs and adult discussion clubs. In his introduction, the author observes that "the modern attack upon supernatural religion is fiercest in the realm of morals." The Catholic student in the secular college knows something of this attack and is in a position "to take the battle to the foe" if he is armed with the truth.

In the 18 chapters of ETHICS OF CHRISTIANITY Father Winters presents the Ethics of Human Acts, Modifiers and Indirect Effects of Human Acts, The Objective and Subjective Norm of Morality, detailed expositions of each of the Ten Commandments, as well as chapters on those subjects that so often are "controversial" in secular college groups, namely, birth control, Communism, Capitalism and Social Justice.

Discussion aids and suggestions for religious practices follow each chapter.

ETHICS OF CHRISTIANITY. National Center, C. of C. D., 1312 Massachusetts Avenue, N. W., Washington, D. C. 141 pp., 30c single copy.

* * * * *

A TEACHER'S DAY IN THE RELIGIOUS VACATION SCHOOL.—The RELIGIOUS VACATION SCHOOL MANUALS issued by the National Center, suggest to the catechist, religious or lay, a daily teaching schedule for the summertime religion school. Through picture study and sacred story, Christian Doctrine, conduct and religious practice, singing, liturgy, and project work the day's lesson is imparted to the child. Explanations of each of these sections of the day's schedule are contained in a series of articles published in the PROCEEDINGS of the Fifth National Catechetical Congress. The catechist, looking forward to the 1940 religious vacation school season will receive immeasurable help from reading these articles: Sacred Story and Picture Study According to the Confraternity Manuals, Sister M. Adelaide, C.PP.S., Cincinnati; Christian Doctrine: Catechism Questions on Holy Communion, Rev. George M. Dennerle, Cleveland; Training for Conduct and Religious Practice, Rev. Joseph H. Ostdiek, Omaha; Singing—An Efficient Aid in Teaching Religion, Sister M. Victorine, C.S.J., Kansas City, Mo.; Using the Liturgy in The Teaching of the Eucharist, Rev. Howard J. Carroll, S.T.D., assistant general secretary, N. C. W. C.; and Project Work According to The Manual, Alice Vignos, Los Angeles.

The above articles give new meaning to the Teacher's Day in the religious vacation school.

RELIGIOUS VACATION SCHOOL MANUALS. A Course of Study in Religion. Issued in two parts, Grades I-IV and V-VIII. 10c each.

PROCEEDINGS, Fifth National Catechetical Congress. $1.65.

The above publications may be obtained from the National Center of the C. of C. D., 1312 Massachusetts Avenue N. W., Washington, D. C., or St. Anthony's Guild, Paterson, N. J.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N. C. W. C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

MYRON TAYLOR Received in Audience by Pope. . . . $8,000,000 War Tax Imposed on Church by Nazi Government. . . . Tenth Year of Jacobite Movement Marked. . . . War Cause of World's Greatest Suffering, Says Hungarian Primate. . . . Two Important Peace Pronouncements Made by Pope in Discourses. . . . Dr. J. L. McMahon Renamed President of Catholic Peace Association. . . . Justice Hughes Defends Rights of Worship; Privacy of Home. . . . Bishop Corrigan Consecrated at National Shrine. . . . Maynooth, Famed Irish Seminary, is Damaged by Fire. . . . N. Y. Supreme Court Jurist Voids Russell Appointment in Ruling. . . . W. J. O'Neill New President of National Council of Catholic Men. . . . Gonzaga University Awards De Smet Medal to Dr. Herbert E. Cory. . . . Soviets' Atheistic Campaign in Poland to Fail, Says Cardinal Hlond. . . .

FIRST Communion Day Chosen by Nazis for Hitler Youth Exercises. . . . Catholic Social Action Program Continues in France Despite War. . . . Card. Verdier, Archbishop of Paris, is Dead. . . . Oberammergau Passion Players Have War Roles. . . . 21,403,136 Catholics in U. S., 1940 Official Directory Discloses. . . . Bishops' Committee Sends $156,000 to Holy See for Polish Relief. . . . Mexican Bishops Want Seminary in U. S. Continued for at Least 10 Years. . . . Monument to Christ, Light of World, to Rise Before New N. C. W. C. Home. . . . Death of Bishop Leaves 16 Dioceses Vacant in Spain. . . . Einstein Pays Tribute to Courage of Catholic Church in Germany. . . . Poland Crucified Between Two Thieves, Says Cardinal Hinsley. . . . Polish Bishop, Victim of Persecutions, Dies. . . . World Eucharistic Congress in Spain in 1942 Proposed. . . .

YOUTH RALLY, Adult Mass Meeting to Mark Progress of C. P. A. . . . Pope Asks Catholics of World to Appeal to Bl. Virgin for Peace . . . Southern Catholics Form Organization at Atlanta Session. . . . Papal Delegate Celebrant of Mass Observing St. Alphonsus Centenary. . . . Thousands of Spanish Prisoners Rehabilitated, Statistics Disclose. . . . Catholic Women of South Told of Fruitful Harvest that Awaits United Action. . . . Britons Still Making Lourdes Pilgrimages Despite War. . . . War Work Diminishes Ranks of Catholic Action in Belgium. . . . 300 Get Certificates at Labor College. . . . Bishop Regrets Absence of Papacy at Versailles Peace Parley. . . . Polish Display for N. Y. Fair Depicts Misery, Horrors of Invasion. . . . Parents, 7 Children Baptized Same Day. . . . Sigrid Undset, Noted Convert Writer, Calls on Norwegians to Resist. . . .

90 Catechetical Centers for Colored Established. . . . Cause of Maynooth Fire Still Undetermined. . . . Catholic Mission Work in China Yields Fruit Despite War's Obstacles. . . . Growth of Girl Scout Movement Among Catholics Cited at Conference. . . . Wind Turns Back Colon Fire as Missionaries Pray. . . . Catholic Jurist Bans Students from Court During Divorce Trials. . . . K. of C. to Conduct Boy Leadership Courses in Six Colleges. . . . Catholic U. Clerics' Mission Crusade to Mark Tenth Year. . . . Polish Savants Perish in Nazi Camps, U. S. Group Informed. . . . College Group Supports Walsh Amendment to Social Security Act. . . . Believing Self Dying, Cardinal Thanks Holy See, Spain for Cooperation. . . . Russians 'Liquidating' Polish Churches With Exhorbitant Rentals. . . .

SUMATRA Bishop Lauds Spiritual Fervor of U. S. . . . Grandsons of Three Peru Ex-Presidents Being Taught by U. S. Priests. . . . New Responsibilities of Women Cited by N.C.C.W. Official. . . . Catholic Conference on Family Life Elects Officers. . . . N. Y. Law Permits Students to Attend Religious Instruction. . . . Philippine Pastoral Flays Communism. . . . Symposium on Nursing at Catholic U. . . . Mayor Sees Reverence for God Most Potent Force for Peace. . . . Negro Youth Conference Rebuffs Catholics, Spurns Anti-Red Resolution. . . . 600 Titles Listed in Catalogue of Catholic U. Publications. . . . Federation of Catholic Physicians' Guilds to Meet. . . . Anti-Communist Labor Bloc in Mexico Scores Penetration of Reds.

May 23-25 inclusive, the Catholic Press Association, convening in Detroit, will vote on a proposal betokening the increase and growing strength of the Catholic Press. Publications have become so numerous it is planned to regionalize the Association for more thorough efforts toward a more effective press.

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

INDUSTRY

INDUSTRIAL CONFERENCES.—Early in April a two-day Industrial Conference was held in New Orleans and early in May (May 6-7) one is being held in Buffalo. This makes 66 such conferences held during the past 17 years, 60 of which have been held since 1927. No other organization in the United States has brought the social teaching of the Church face to face to so many people in so thorough and practical a way as has the Catholic Conference on Industrial Problems. . . . THE MEETINGS—The form of the meetings is the same about everywhere. Catholic social teaching is divided into five headings. Each heading is given a session. A concluding dinner meeting presents the summary. At each session, except the dinner meeting, there are usually three speakers—two laymen chosen for their practical experience in a subject and one priest or lay spokesman of Catholic social teaching. Then the floor is thrown open for questions and discussion. No vote is taken on questions of policy or findings. It is purely educational. Non-Catholics appear very frequently on the program and attend in considerable numbers. . . . SUBJECTS TREATED—The Industrial Conference has been pounding away at the same subjects all these years—Individualism, the Moral Standards of Ownership and Work, Organizations, Legislation and the Social Order—because these are the ones the Encyclicals treat. . . . THE ORGANIZATION—The Catholic Conference on Industrial Problems was organized by the N. C. W. C. Social Action Department and its office has been in the office of the Social Action Department all along. It is a membership organization but membership has never been pushed much. It is auxiliary to the work of the Social Action Department. A long time ago the meetings were small. Now they are large and are getting larger all the time. . . . METHOD OF CALLING MEETINGS—Miss Bresette, field representative of both the Social Action Department and the Industrial Conference, is the real executive of the Industrial Conference. Usually by correspondence, she arranges with the local Bishop for a meeting and the date, place and headquarters. The Bishop appoints his representative as chairman. Three or four weeks before the meeting, Miss Bresette goes to the city of the meeting. Often she has part of the program lined up; but often not. In three or four weeks, along with the chairman, she gets committees at work, puts the whole program together—upwards of 20 speakers and chairmen—supervises the publicity and gets out the crowd. The costs of the meeting are defrayed locally. . . . CATHOLIC SOCIAL TEACHING—At every one of the sessions Catholic social teaching is put to the fore-front. There is always one speaker to deal with it explicitly and always in the discussions it comes up again. It is an Industrial Conference *minus* resolutions and with as free a platform as you will find in America, *but never minus a program of ideas.* The Encyclicals are its beacon, guide and goal and are its reason for existence. . . . INFLUENCE—How to measure the influence of the Industrial Conferences is very hard. It is like trying to measure the influence of sermons or editorials or schools. But living with it for nearly 20 years has convinced the Social Action Department that the Industrial Conference has had a great deal to do with changing the mind of America. It was at work before the depression, in the depths of the depression and ever since. Out of it grew the great Social Action congresses of '38 and '39. Out of it have come offers of the Federal Council of Churches and the Central Conference of American Rabbis to hold joint conferences on Unemployment. The third of such meetings will be held in Washington June 4-6. The Industrial Conference was a voice in the wilderness for years. It speaks the same voice, now that Americans have, although not quite, caught up. . . . ENCYCLICAL ANNIVERSARIES—Next season, from fall to spring, will come the Golden Jubilee of Leo's Encyclical on Labor and the Tenth of Pius XI's Encyclical on Social Order. There will be more Industrial Conferences next year in strategic places. But the same procedure if only for a one-day meeting can be followed locally in cities. Even if only a mass meeting is possible, that will be so much to the good. . . . NEED—From nine to eleven millions are workless. The "intense activity in economic life, pursued in tranquillity and order," as Pius XI's Encyclical on Communism puts it, and "the proud vaunt" of the American people if they could solve this problem, as Pius XII in his Encyclical to the Church in the United States says, still escape us. In other words, work and ownership do not live up to the laws of God. Industrial Conferences, Social Action Congresses, in every city this fall, winter and spring, will help enormously.

CITIZENSHIP

THE POPE'S PEACE PROGRAM AND THE U. S.—The Social Action Department has just issued a pamphlet of this title by Dr. James M. Eagan of the College of New Rochelle, in its "Christian Democracy Series." What has the Pope's Peace Program got to do with citizenship in America? The five points in the Pope's "Peace Program" are matters of daily concern to us as citizens.

* * * * *

PROBLEMS THAT AFFECT US.—What are the rights of the United States as a nation among other nations? What are the rights of the people within the United States and such minorities as the Jews and the Negroes? Should we have an extravagant armament program as a part of our normal life to the detriment of public social works, etc.? Shall our farmers and manufacturers sell their products to other countries? Shall we buy things we need from other countries? These and other questions which do or might affect our daily lives as citizens involve relationship with other countries. On the proper settlement of these questions in Europe will hinge the justice or injustice of the peace that is made and will involve our relationships and personal lives for years to come.

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THE CHRISTIAN AND DEMOCRATIC APPROACH.—The foreword to Dr. Eagan's pamphlet declares: "That as Americans we do not live in a world consisting only of the United States, peopled only by North Americans, is a fact no one can deny. That we are dependent for our sense of

internal security and prosperity upon peace and prosperity in other parts of the world is a fact to which our agitation over the conflicts now raging abroad is ample testimony. That we should regard all the peoples of the world as our brothers and treat them as such, is in both the Christian and the American democratic tradition. What this brotherhood means in terms of preserving security and world peace and in cooperating for the well-being of the community of nations as well as of the United States is, however, often ignored. Dr. Eagan has attempted to make an application for America of the Catholic principles of international relations, with specific reference to the five conditions of just peace laid down by His Holiness, Pius XII in his Christmas Message, 1939. In doing so he has kept in mind the best and truest attitudes of the Christian and the democrat."

* * * * *

CIVICS CATECHISM.—For a review of our rights and duties as citizens the CIVICS CATECHISM makes an easy and interesting reading manual and topic for club discussion and action.

What Do You Know About Local Questions: Housing, Elections, Graft, Charitable Relief, City Government, Honest Public Officials?

RURAL LIFE

RURAL RECREATION.—Before the advent of the automobile, recreation in the countryside was very largely a family and neighborhood affair. That is, recreation was taken within the home circle or the family members attended recreational and social affairs together. There was little commercialized play. Recreation was "home-made." And a particularly valuable characteristic of it was that it was active. All participated in it. All were a part of it. They did not merely sit passively by and look on. There is decidedly a growing tendency to return to this active type of home and neighborhood recreation in the country today. . . . SOME EXAMPLES—Here are some examples of such an active recreational life, some taken from families, others from parishes of our own day. We record them in the words of those who reported them:

(1) "For recreation at home, we children enjoyed ourselves playing ball, croquet, riding our shetland pony and bicycle. The evenings were spent playing cards or other indoor games, and doing stunts. Often there was company. Some evenings we spent entirely at the piano, playing and singing. Once a month we attended the literary club. Whenever the parish society had a social or party, we also attended that. Our Sunday afternoons were often spent visiting or car-riding."

(2) "In winter we passed the evening in playing indoor games, listening to mother's and father's stories, playing musical instruments and singing. Sandwiched in between were popcorn and apples. As we grew older, there was increased visiting with other families. In summer our recreation was almost entirely out-of-doors. There was a multiplicity of running games. Also, there was pony-racing and fishing. We never seemed to be in want of something to do."

* * * * *

PARISH RECREATION.—(3) "In my parish there was in earlier years a dearth of recreation, but today the young people have their clubs and plenty of recreational activity. There is a new building, containing a hall in which they meet and give entertainments. They have their own dramatics, dances, and card games. As in the case in most parishes in this territory, there is a large annual bazaar. Many of the people not only attend their own but also those of neighboring parishes."

(4) "The parish in which I am now teaching is large, and the priest is the energetic leader in all activities. Under his supervision the various societies, such as the Knights of Columbus, Holy Name Society, Young Ladies' Sodality, Junior Sodality, all have their parties or games. There are a number of neighborhood circles that give socials or bridge parties regularly. The children of the parochial school enjoy all the activities that any well-organized school can enjoy. It seems that every one in the parish is an active member of some organization."

An excellent *Handbook for Recreation Leaders* is published by the U. S. Children's Bureau, Department of Labor. It is publication No. 231.

FAMILY LIFE

PREPARATION FOR CATHOLIC FAMILY LIFE.—Among the remedies for our sorry family situation that are given prominent mention in the Encyclical on *Christian Marriage* is "preparation for marriage." This, of course, is the logical starting point for the building of strong vital families, for the establishment of wholesome and well-organized homes. . . . A NEW GUIDE—The National Catholic Conference on Family Life, which has always shown a special interest in preparation for marriage, now offers to those interested in the subject a study guide, entitled, "Preparation for Catholic Family Life." The plan of this 154-page study club volume is the following: The first part is devoted to a discussion of the problems of self-knowledge, self-conquest, self-control. Next the problem of dealing with and helping others is taken up. Then attention is directed to some of the "squalls" which at times arise on the matrimonial sea of life. Finally, there is a fairly detailed study of six particular points on which compatibility is to be judged and by means of which success is to be sought and secured. . . . THE NATURAL AND SUPERNATURAL—Due attention is given both to natural and supernatural means in the brochure. "A preparation for Catholic family life," writes the author, "essentially bases itself on the grace of God. Catholic family life is initiated and constantly nourished by the abundant love of God through the Sacrament that consecrates human love with a divine strength and energy." And again: "We do, indeed, in these studies insist pretty thoroughly on the natural means to concordant, fruitful living." In this connection the author quotes the following words of the encyclical: "For just as in the natural order men must apply the powers given them by God with their own toil and diligence in order that these may exercise their full vigor, failing which no profit is gained, so also men must use the powers given them by grace which is laid up in the soul by the Sacrament they have received with their own unceasing efforts." . . . QUESTIONS AND BIBLIOGRAPHY—A generous list of questions is found at the end of each chapter. There is also a select bibliography. Both should prove helpful to the individual reader and to study groups.

PEACE

HOURS OF GRACE.—"Hours of painful disillusionment are often hours of grace. 'A passage of the Lord,' when doors which in other circumstances would have remained shut, open at Our Saviour's words: 'Behold I stand and knock.'" These lines of Pope Pius XII address themselves with special significance and appeal to American Catholics in the present world shambles. By sheer force of events Americans are reacting in disgust to the unprincipled self-interest, and worse, which has governed and is governing international relations. They are ready and eager to learn the principles of justice, social justice and charity upon which all peace must rest and to work for their application. These are truly hours of grace which Catholics of good will can make effective—which they must not let pass by barren.

On the Legislative Front

H. R. 8332 Opposed by N. C. W. C.

An Important N. Y. State Decision

THE flow of obscene matter in interstate commerce by private carrier has become so great that the United States Department of Justice has asked Congress for legislative authority to stop it. Publishing houses and manufacturers of obscene articles have found a way to circumvent existing law which prohibits shipment of these goods by common carrier and through the mails. The practice is to transport the prohibited matter in private vehicles to centers of distribution in other States from whence it finds its way, often in violation of State laws, to news stands, drug stores, etc. The legislative authority asked for is contained in H. R. 8332, a bill introduced in the House of Representatives by the Honorable Hatton W. Sumners, Chairman of the Judiciary Committee.

This matter was first brought to the attention of Congress as a result of the work of the Senate Crime Investigating Committee in the Seventy-fourth Congress. At that time Senator Copeland, Chairman of the Committee, introduced a bill which would make the Penal Law applicable to private carriers as well as common carriers. Senator Copeland's bill, S. 10, extended the prohibition to all obscene matter contained in Section 245 of the Criminal Code. This section prohibits the transportation of contraceptive information and devices as well as other obscene matter. The purpose of the Copeland bill was to protect public morals against this traffic. For some reason which was not explained, Senator Copeland at that time withdrew his bill and later introduced a new bill which embodied all of the obscene articles mentioned in Section 245 but which deleted therefrom "articles or things designed, adapted or intended for preventing conception." Thus what was originally a bill to strengthen the Criminal Code became a bill to exempt contraceptives from its provisions.

The Copeland bill received no support in Committee or on the floor of the Senate and died with the closing of the Seventy-fourth Congress.

H. R. 8332 differs very little from the second Copeland bill. To one even slightly familiar with the movement for Federal birth control legislation a glance at its provisions will disclose a complete surrender to proponents of legislation favorable to the birth control program. This surrender is more disturbing because we are informed that the bill was introduced by the Chairman of the Judiciary of the House of Representatives at the suggestion of the Attorney General.

After careful study by the Legal Department, the Director, William F. Montavon, addressed the following letter to the Committee on the Judiciary:

March 16, 1940.

Honorable Hatton W. Sumners, Chairman,
Committee on the Judiciary,
House of Representatives,
Washington, D. C.

DEAR JUDGE SUMNERS:

Our attention has been called to a bill that is before your Committee. I refer to H. R. 8332, a bill introduced by yourself, the subject of which is "To prohibit the transportation of obscene literature in interstate or foreign commerce." I am, of course, aware that this bill represents the mind, not particularly of yourself, but of friends who have wanted this bill introduced.

The bill is good as far as it goes, but going no further than it does, it is bad rather than good and would certainly produce wrong impressions and probably evil results.

The bill undertakes to prohibit transportation by private carrier of certain obscene articles, the transportation of which by public carrier or through the mails is prohibited by the Criminal Code of the United States. This bill, however, does not prohibit the transportation by private carrier of all of the obscene articles mentioned in the Criminal Code. It prohibits only some of them. It does not prohibit the transportation of contraceptive matter. Thus the bill attempts to distinguish between the degree of obscenity of one group of articles as compared to another in face of the fact that all the articles in both groups under the statute are obscene and their transportation prohibited.

I need spend no time in showing you how harmful would be the effect of singling out one group of obscene articles for severe treatment, as is proposed under H. R. 8332, and leaving the other group of articles, equally obscene under the statute, free, as they now are, to be transported by private carrier. That is, this bill would place contraceptives in a privileged class.

Naturally the National Catholic Welfare Conference and the Catholic people of the United States and others who are opposed to the indiscriminate distribution of contraceptive matter cannot accept this legislative proposal.

I am authorized, therefore, as Director of the Legal Department of the National Catholic Welfare Conference, to advise you that we are firmly opposed to any favorable action by your Committee on this bill, H. R. 8332, and respectfully suggest that this bill be tabled and given no further consideration by your Committee.

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An important decision was handed down by the Supreme Court of Albany County, N. Y., on April 6, 1940. The New York League for the Separation of Church and State instituted suit to halt the construction of the Church of the Good Thief at Dannemora Prison and the Trade School Building at Elmira Reformatory.

The nature of the suit was a petition for mandamus to compel the Commissioner of Correction, John A. Lyons, to halt construction of the Church and Trade School Building.

The Court in an interesting opinion written by Judge Russell dismissed the petition of the League, stating in part:

> "By allowing the inmates of its institutions the freedom of worship and supplying them with the adequate facilities for that purpose, the State is permiting the spirit of the Constitution to be fulfilled.
>
> "From the facts as appear in these pleadings I fail to see that the State is endeavoring to restrict the freedom of worship or foster the doctrines of any particular denomination. The fear of Catholicism or any other denomination gaining a foothold is dispelled by the motive underlying the permission to build and the concept for which the Church is to be used. . . .
>
> "Neither constitutional nor statutory provisions are violated by the building of the aforesaid churches on State property where such churches are not built by funds of the State. The permission to build by the State is in keeping with the freedom of worship as expressed in the Constitution."

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

N. C. E. A. ADOPTS IMPORTANT RESOLUTIONS.—The National Catholic Educational Association in convention in Kansas City, March 27 to 29, paid tribute to His Holiness Pope Pius XII in a resolution which stated that "He has given us new courage and an unconquerable determination to send forth from our schools men and women who will have the faith, character and minds that will let them do more than their share to save mankind and save souls in this era between eras."

A resolution of thanks was extended to the Convention Host, Most Rev. Edwin V. O'Hara, Bishop of Kansas City, for the excellent arrangements that were made under his direction for the convenience and comfort of the delegates.

The following tribute was paid in another resolution to the recent pronouncement of the Archbishops and Bishops of the Administrative Board, N. C. W. C., "On the Church and Social Order":

"Catholic education, aware that it is an instrument in the hands of these zealous shepherds of the flock of Christ, is mindful of its duty to carry out the program of social reform. Christian education, if it is to be a living force in the community must define and teach this coherent code of social obligations and must use its potentially immense influence to see that these social obligations obtain in the daily lives of men.

"Because the solution for present problems is to be found in clear thinking and in right conscience, and because in the words of the Bishops' statement 'full restoration to a Christian social order is a matter of steady growth and not a sudden transition,' Catholic education sees the important part it must play in long-time social planning.

"Catholic education must be one with the Holy Father and the American Hierarchy in the supreme hope and purpose to re-enthrone Christ in the minds and hearts of men: to reestablish His kingship in human society; to impregnate the laws and institutions, the aspirations and final purposes of this nation with His spirit."

RELATION OF RELIGION TO DEMOCRACY.—The true relation of religion and democracy was pointed out in a resolution framed in the following stirring words:

"Let it be made clear that American democracy cannot be understood without reference to the religious concepts, principles and ideals from which it took its origin and from which it derives its strength. The very life blood of American democratic society flows from the relation of man and society to God. The sacred dignity of the human personality, the infinite worth of the individual soul, the inalienable rights of life, liberty and the search for happiness are meaningless and empty apart from their religious source. It is because man is intimately related to God that he is clothed with inviolable dignity; it is because the individual soul is precious to God that it must be valued by society. Since religion binds man to God—his first duty, it is only when man realizes and has satisfied his office to his Creator that he can see the problems of society in their proper perspective.

"For these reasons religion must be made to permeate American life and unite individuals into that sacred brotherhood of men that democratic society demands for the realization of its ends. Just as long will democracy endure as this nation realizes, and acts upon the realization, that democracy and religion must not only be united but moreover cannot possibly be separated."

Another resolution urged that special emphasis be placed for the present in our schools upon the place and importance of country life in our national economy, and upon the genuine values of rural life to the individual and the family, to the Church and State.

TRIBUTE TO JESUIT CONTRIBUTION TO CATHOLIC EDUCATION.—"The four hundredth anniversary of the founding of the Society of Jesus," states another resolution, "calls attention to the remarkable role in American education played by this great teaching order of the Catholic Church. From small beginnings in the infancy of our country, the Jesuit system of secondary and higher institutions has so grown with the expanding nation that the American Jesuits of this quadrocentennial year operate today 24 *colleges and universities*, and 34 *high schools* with a combined enrollment of over 60,000 *students*. This distinguished contribution to the cause of Catholic education elicits the admiration and gratitude of our national association. Since its inception until now the organization has been deeply and consistently indebted to the Jesuits for their whole-hearted participation in all its activities. It is a pleasure now to offer to them and to the army of their alumni, our heartfelt congratulations on their brilliant history of the past, our profound gratitude for their outstanding work today, and our sincere wishes for yet more glorious achievements in the years to come."

* * * *

1940 *CLIFF HAVEN SUMMER SESSION.*—The Board of Trustees of the Catholic Summer School of America have announced that this educational institution, which has been the summer residence for thousands of New Yorkers for 48 years, would open on July 1. Lecturers have been invited from all parts of the country to conduct weekly lecture series on many of the urgent problems of the day. Noted musicians and singers have been scheduled for concerts.

Three Bishops are to take a leading part in the direction of the Catholic Summer School for the 1940 season. The Most Rev. Francis J. Monaghan, of Ogdensburg, N. Y., and the Most Rev. James E. Kearney, of Rochester, will serve as first and second vice presidents, and the Most Rev. Bartholomew J. Eustace, of Camden, will be active on the Board of Trustees. All three have been visitors, lecturers, and active supporters at Cliff Haven for many years.

The other officers elected were: President, the Rt. Rev. Msgr. Michael J. Splaine, of Boston; Secretary, the Rt. Rev. Msgr. Vincent J. Burns, of St. Charles Seminary, Overbrook, Pa.; Treasurer, the Rt. Rev. Msgr. Martin A. Fitzpatrick, Rector of Our Lady of Sorrow, Corona, N. Y.; chairman, Board of Studies, the Rt. Rev. Msgr. John D. Roach; and George J. Gillespie.

The Board of Studies, headed by Monsignor Roach, will consist of Dr. James J. Walsh, the Rev. John S. Middleton, Dr. Eugene A. Colligan, the Rt. Rev. Msgr. P. J. McCormick, and the Rt. Rev. Msgr. J. Francis A. McIntyre.

The Rev. Thomas L. Graham, of St. Patrick's Cathedral, will serve as executive secretary of the Summer School and as director of Camp Savelle.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. JOHN A. DUFFY, Bishop of Buffalo, secretary of the Administrative Board; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; MOST REV. WALTER A. FOERY, Bishop of Syracuse; and MOST REV. BARTHOLOMEW J. EUSTACE, Bishop of Camden; MOST REV. CHARLES HUBERT LEBLOND, Bishop of St. Joseph.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

N. C. W. C. Administrative Board Holds Semi-Annual Meeting

THE Administrative Board of the National Catholic Welfare Conference, holding its semi-annual meeting in Washington early last month, reviewed the work of the various departments and bureaus of the N. C. W. C. All members of the Board, with the exception of the Most Rev. John B. Peterson, Bishop of Manchester, vice chairman of the Board, and chairman of the Department of Education, who was convalescing from an illness, and all Assistant Bishops—both as listed above—attended the meeting.

The Rt. Rev. Msgr. Michael J. Ready, general secretary, and Rev. Dr. Howard J. Carroll, assistant general secretary, were also present.

Among important actions taken by the Board was the authorizing of a new headquarters building as stated on the next page.

Pope Allocates Bishops' Polish Relief Funds to Buy Our Goods

THE Bishops' Committee for Polish Relief has transmitted $156,000 to Pope Pius XII for the Holy See's relief program to the stricken people of Poland, and of this sum the Holy Father, through His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has sent $50,000 to be used in connection with the general Polish relief program in the United States. This sum will be used to purchase in this country American clothing, food and medicines for Polish relief.

Disbursements in aid of the Polish people by the Bishops' Committee now approach the $200,000 mark, it was revealed following a conference in Washington of the members of the Committee, of which the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, is chairman, and the Most Rev. Stephen S. Woznicki, Auxiliary Bishop of Detroit, is treasurer. The Committee also has sent $10,000 for relief work to His Eminence Augustus Cardinal Hlond, Archbishop of Gniesen and Posen, Poland, who is at present in Rome.

N. C. W. C. Executives Speak Before Michigan University Catholic Groups

IN A SERMON at the Mass celebrated for the fourteenth annual convention of the Ohio Valley Province of Newman Clubs, held in Ann Arbor, Mich., the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, declared that "true leadership springs from the strong conviction that the Church alone has the truth to guide men safely amidst philosophical vagaries and social nostrums, and the sacramental power whereby men can overcome the world, the flesh and the devil."

Monsignor Ready asked: "What group of American leaders in any field of civic or social endeavor have a more consistently illustrious record in progressive movements than the Hierarchy of the United States?" "In defense of fundamental civil liberties and human dignity," he added, "in the exposition of social principles governing the integrity of the family, the sanctity of the home; in providing for the true function of education; in championing the rights of labor; in the protection of honest industry; in the extension of hospitals and a wide variety of institutions of mercy; in the care of youth, in the fostering of a capable, vigorous press, and in stimulating civic cooperation, the Bishops of the Church in the United States have written a record of leadership for which all men of good will name them blessed."

"You are asked not only to follow that leadership," he concluded, "but to participate in it with the devotion and loyalty which mark off those who appreciate their Catholic heritage and prize their opportunity to serve the Church."

Miss Agnes Regan, executive secretary of the National Council of Catholic Women, spoke on the new responsibilities of women at the Founder's Day exercises of the University of Michigan chapter of Theta Phi Alpha, Catholic women's fraternity. Miss Regan declared that motherhood is the crown and glory of womanhood, but that "whether a woman finds her place in the home, in the convent, or as one of the great army of women who must help to carry on the work of the world, there is today a new responsibility incumbent upon all of them."

with the N. C. W. C.

Monument to Christ, Light of World, to Rise Before New N. C. W. C. Home

AN IMPRESSIVE monument to Christ the Light of the World will rise soon on one of the most prominent avenues in the National Capital. It will stand before the new home which is to be erected for the National Catholic Welfare Conference. Plans for the new building, the facade of which will set off the monument, have been ccepted, it is announced by the Committee of Bishops in charge.

THE Committee is composed of the Most Rev. Samuel A. Stritch, Archbishop of Chicago and chairman of the Administrative Board, N. C. W. C.; the Most Rev. Edward Mooney, Archbishop of Detroit, and the Most Rev. John F. Noll, Bishop of Fort Wayne. The Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., is representing the ommittee in working out the arrangements.

ERECTION of the statue of Christ in the Capital is the outcome of a campaign inaugurated in October 1936 by *Our Sunday Visitor*, of which Bishop Noll is editor. At that time money was collected by *Visitor* readers for such a tatue, but difficulty was encountered in acquiring an appropriate site, the one preferred being a privately-owned plot he price of which amounted virtually to the entire sum collected.

MEANWHILE, the dire need for a new headquarters for the N. C. W. C. had been recognized for some time, and sponsors of the project for the statue thereupon proposed to cooperate with the Bishops planning the new N. C. W. C. building. To make sure this was in accord with the wishes of donors, *Our Sunday Visitor* invited comment and xpressions of opinion in its columns. The majority vote endorsed the plan.

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roblems of Home Discussed t Conference on Family Life

WITH an audience of more than 700 students, parents and guests, the National Catholic Conference on 'amily Life held its eighth annual meeting at the College of Iew Rochelle on April 10. The conference, sponsored by he sociology department of the college, was under the chairmanship of Miss Helen Marie Toole, professor of sociology.

John F. McAnif, of New York, speaking on "Freedom and he Family," pointed out that totalitarian states destroy reedom by first striking at the family. Mrs. Carlton J. H. Iayes, a former member of the board of directors of the Iational Council of Catholic Women, spoke on "Our Exmplar," applying the qualities of the Holy Family to resent-day family life.

Other speakers were the Rev. Dr. Edgar Schmiedeler, .S.B., director of the Family Life Section of the N. C. V. C.; the Rt. Rev. Msgr. Francis W. Walsh, president of he College of New Rochelle, who brought a word of greetng from the Most Rev. Francis J. Spellman, Archbishop of ew York; the Rev. Ralph Gallagher, S.J., executive secreary of the American Catholic Sociological Society; John J. 'Connor, of St. John's University, Brooklyn; and Mrs. ildred Otenasek, of Dunbarton College, Washington, who oke on minimum wage laws and the family.

. C. W. C. Staff Honors iss Regan on Her Birthday

MEMBERS of the headquarters staff of the National Catholic Welfare Conference were hosts at dinner to iss Agnes G. Regan, executive secretary of the National ouncil of Catholic Women, on the occasion of her birthday, arch 26. In the absence of the Rt. Rev. Msgr. Michael J. eady, general secretary of the N. C. W. C., who had left address the annual meeting of the National Catholic Edutional Association at Kansas City, Mo., the Rev. Dr. oward J. Carroll, assistant general secretary, led in the pression of felicitations. Charles A. McMahon, editor of ATHOLIC ACTION, and the heads of the various departents and bureaus of the N. C. W. C., greeted Miss Regan d lauded her work.

The Most Rev. Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman of the Department of Lay Organizations, N. C. W. C., and the Most Rev. Archbishop Joseph Schrembs, Bishop of Cleveland and former episcopal chairman of the Lay Organizations Department, sent telegrams of felicitation. John J. O'Toole, city attorney of San Francisco and brother-in-law of Miss Regan, was present and spoke briefly.

New Family Life Brochures Announced in Study Club Series

TWO more brochures have been added to the study club series of the National Catholic Conference on Family Life—"Preparation for Catholic Family Life," by the Rev. Bakewell Morrison, S.J., of St. Louis University, and "ABC Religion: Training the Child in the Home," by Sister Mary, I.H.M., of Marygrove College, Detroit. Several other numbers of the series are under way. Already in use for some time are: "Christian Marriage: A Commentary on the Marriage Encyclical," by the Rev. Dr. Edgar Schmiedeler, O.S.B.; "The Adolescent," by Dr. Henry C. Schumacher; "Home Economics," by Mary L. Callahan and Sister Mechtilde Schaaf.

Statement of Bishops on Social Order Available at Low Cost

TO MAKE it available in large numbers at low cost, a newsprint edition of "The Church and Social Order," the statement issued by the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference, on Ash Wednesday, is now on the press.

Prepared by the Publications Office of the N. C. W. C., this edition will be approximately the size of a four-page tabloid newspaper, and folds to a convenient pocket size. It will be printed in large, easily-read type, indicating the various references and embracing a complete study group outline. This form will make the statement available at *one cent a copy* (see announcement on page 32 of this issue).

Lights and Shadows

From the
N. C. W. C. Bureau of Immigration

DOMESTICS CHEAP.—Apparently respectable people, it seems, are still willing to exploit the unsuspecting immigrant.

Recently there arrived at the port of New York a 38-year old Belgian woman. Destined to an employer for whom she was to work as a domestic, she had with her a two-year contract to the effect that she would receive $15 a month the first year and $20 monthly the second. Out of this munificent wage she was to reimburse the employer at the rate of $10 a month for the $225 the latter claimed to have expended in bringing her to this country.

Fortunately we have immigration laws to protect aliens from this kind of exploitation and the woman was informed by the Board of Special Inquiry that if admitted to the United States she could work for anyone she chose. She was discharged to the N. C. W. C., which has continued since then to safeguard her from the furious attempts of the employer to locate and intimidate her. The Bureau's New York office has serenely frustrated such carefully planned counter-flank movements as personal calls from the employer; telephone calls from lawyers; visits by persons claiming to represent individuals interested in the alien (who knows no one in this country); a telegram wishing her a Merry Christmas, sent in care of the N. C. W. C. by the employer who evidently expected the woman's address to be revealed to the telegraph company; calls from political leaders and from the police, and last but not least, a call from a high ranking Catholic ecclesiastic. All were satisfied with the N. C. W. C. explanation, however, and complimented the Bureau on having accorded such full protection.

The woman is entirely willing to reimburse the employer as soon as she can for the amount paid for her steamship fare whenever a mutual agreement can be reached as to what she owes, but this will be no easy matter, for the employer has varied the amount each time it has been discussed while the alien insists that her indebtedness is less than the smallest sum claimed.

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HOW NOT TO BECOME A CITIZEN.—The immigration and naturalization laws have some funny quirks in them, "funny" in this respect meaning queer, not amusing. And usually they were not, it may safely be said, intended by Congress; they are just unfortunate oversights.

An aged and well educated man whom the Bureau has been trying to help is the victim of one of these legal inadvertences. For years he has been wanting to become an American citizen—and do you know what has prevented him? He has palsy in both hands!

Now there is nothing in the naturalization law that debars a man with palsy from citizenship. *But,* while our *immigration* laws require that an alien to be admissible to the United States must be able to read some language or dialect *if physically able to do so,* our *naturalization* law says an applicant for citizenship must sign the application personally—and, quaintly enough there is no qualifying phrase as to his physical capacity to sign.

Some years ago the Bureau's friend, who was a chef by trade, got locked in an icebox and the palsy is the result; his hand shakes so when he holds pen or pencil that he cannot form the letters of his name. The Bureau, which has discussed the case thoroughly with the naturalization experts, has tried to persuade him to make some sort of an effort, no matter how illegible the result, and insist *that that is his signature* but the poor fellow gets so nervous that his courage fails him each time.

At last, however, a ray of hope is in sight, as the new naturalization code which is being considered by Congress does take cognizance of physical incapacity to sign one's name when applying for citizenship. It's about time, of course.

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WAR NOTE.—The War isn't making it any easier to straighten out the immigration status of refugees who are in this country as visitors, even when they enjoy a non-quota status and aren't faced with years of waiting for a German quota number. The Bureau, for example, is trying to get together the necessary documents for a priest now in the South who became unpopular with the Nazis and had to flee Germany. First the ordination papers for which the Bureau sent to Germany disappeared en route to the United States. Then came a letter from the Bureau's German correspondent saying the priest's birth certificate was enclosed but the letter had been censored and the birth certificate extracted. So now we begin all over again.

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AFTER SEVENTEEN YEARS.—A quizical eyebrow is occasionally raised, doubtless with thoughts of the budget in mind, at the ever increasing file cases that line the walls of the N. C. W. C. Bureau of Immigration, accompanied by the suggestion that it *might* be possible to remove some of the files to the vault. To this the Bureau replies that there is seldom such a thing as a closed immigration case and the story of Peter is an illustration thereof.

Peter first swam into our ken back in 1923, when he returned from a year and a half's visit to his native Lithuania and was excluded at Ellis Island because the quota was full. Peter was a seminarian and the N. C. W. C. got him admitted temporarily to pursue his studies. Subsequently, because of his temporary status, Peter was released by his Bishop and went to Canada, supposedly to await a place in the Lithuanian quota so that he might return for permanent residence. At this point the Bureau lost track of him and it was not until ten years later that he again became an N. C. W. C. problem.

In 1935, to the Bureau's surprise, came word that Peter was in the Erie County Jail and under sentence of deportation to Lithuania. Investigation revealed that when he left the United States in 1925, he had not waited for a place in the quota but had obtained a student's visa with which he returned to this country to study at a school of Pharmacy. After a year his funds had run out and he had been obliged to leave school and seek work. He had been here ever since. Unfortunately, although Peter was twice in his early youth admitted to the United States for permanent residence he had, since leaving school in 1926, been here illegally. In 1935, therefore, becoming fearful of eventual discovery he attempted, without seeking advice, to go to Canada to obtain an immigration visa. Times had changed, however. Canada was no longer admitting aliens crossing over from this country and that's how Peter came to be passed back to the U. S. Immigration Inspectors and to land in jail.

Well, the N. C. W. C. because of Peter's long residence got him included among the "hardship cases" but the hardship cases lost out and again he faced deportation to Lithuania. Again the newly amended Registration Act came to the rescue and at long last Peter is a legal resident of the United States and eligible for citizenship.

Interests of Our Catholic Youth

A Contribution of the N. C. W. C. Youth Bureau

YOUTH LEGISLATION.—Legislation in the youth field is a matter of growing concern, and for this reason we direct attention to the fact that Diocesan Youth Commissions and the Legislative Commissions of Diocesan Youth Councils can render real service to youth by the careful study of the social legislation being introduced in state legislatures. The Church's leaders are keenly interested in all social legislation, some of which affects youth—directly or indirectly.

At the present time several such bills have been introduced in the Senate and in the Assembly of the State of New York calling for the creation of State Youth-Service Councils or Commissions. Snap judgments regarding such legislation is not desirable, but it is important to weigh such legislation in the balance and to study its implications.

Proponents of these bills insist that the development of such councils or commissions would assist in the solution of the problems centering about youth, and further insist that coordination of services now being rendered by the various state departments of government would be helpful. Opponents of this type of legislation insist that such commissions serve no practical purpose and that adequate information is now available in the various state departments of government. Opponents also point out that large sums of money have been spent on similar commissions, with no particular solution of the problem resulting.

Another piece of youth legislation, S. 3170, was introduced in the Senate of the United States, January 23, 1940. Senator Murray of Montana is sponsoring this bill, which is referred to as the American Youth Act. This bill was read twice and referred to the Committee on Education and Labor.

The bill seeks "to provide vocational guidance, vocational training, and employment opportunities for youths between the ages of 16 and 25; to provide for increased educational opportunities for high school, college, post-graduate students, and for other purposes." Senator Murray's bill calls for an annual appropriation of $500,000,000. This particular bill has the complete endorsement of the American Youth Congress.

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AIR YOUTH OF AMERICA, INCORPORATED.—A new service agency, Air Youth of America, Incorporated, has begun operations, with headquarters at 30 Rockefeller Plaza, New York City. Winthrop Rockefeller is chairman, and Thomas H. Beck is president. Other officers are: Edward P. Warner, of the Civil Aeronautics Authority; William R. Enyart, of the National Aeronautic Association, and Miss Jacqueline Cochran, the flyer. Dr. Luther Gulick, director of the Institute of Public Administration, is secretary, and Colonel Henry Breckinridge, prominent attorney, is the treasurer of Air Youth of America.

A National Council of 26 members will serve in an advisory capacity. For the benefit of our Catholic youth leaders, it may be well to point out that Air Youth of America is not a membership organization, but works through existing organizations. AIR YOUTH HORIZONS, edited by Ernest Gamache, is the official publication for youth leaders and Junior aviation groups. Two other publications, "Contest Handbook" and "Instructors' Manual," are now in preparation. Five types of model plane kits are available. The February issue of AIR YOUTH HORIZONS lists the following reference works for junior aviation groups:

FROM CRATE TO CLIPPER, by William Stephen Grooch. Record of the late Captain Musick of Pan American Airways, who is ranked as one of the greatest over-ocean fliers. Longmans, Green & Co., $2.

THE AIRCRAFT YEAR BOOK FOR 1939. Twenty-first annual edition, edited by Howard Mingos. Illustrations, 580 pages of statistics and reference tables. Aeronautical Chamber of Commerce, $5.

AVIATION FROM THE GROUND UP, by Lieutenant G. B. Manly (Army Air Service, Retired). Practical instruction and reference work on aviation and allied subjects for non-technical readers. Frederick J. Frake & Co.

HOW TO BE AN AVIATOR, by Dick Merrill and George Daws, with an introduction by Captain Eddie Rickenbacker. Pictures of latest airplanes and equipment. Analysis for the youthful reader of the various fields in aeronautics, basic principles of flight, and required training. Robert M. McBride & Co., $2.

HANDBOOK OF AERONAUTICAL VOCATIONS, by Walter van Haitsma. Concise analysis of 30 aeronautical positions, covering training necessary, aptitude required and promotion opportunities. Zeeland Record Co., Zeeland, Mich., 25c.

MANUFACTURED AIRCRAFT WORKERS, by John C. A. Watkins, in December, 1939, *Popular Aviation.*

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POLICE BOYS' CLUBS.—A recent development in the Boys' Club field is the Police Boys' Clubs. Naturally, boys' club leaders in the specialized field of social work are interested in this trend, and in some instances the development has caused some controversy. Sanford Bates, executive director of the Boys' Clubs of America, formerly the director of the Bureau of Prisons, U. S. Department of Justice, discusses this question in an article which appeared in the February issue of the CATHOLIC CHARITIES REVIEW.

Mr. Bates points out that it is very desirable to see the police display a human interest in boys and girls, but he believes that "boys' club work in this country must have a deeper purpose than merely to give opportunity for the expression of our altruism." He believes that law enforcement is an essential function of government, and therefore should not be confused in the public mind with those group workers who are professionally trained for recreational leadership.

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NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS.—The National Federation of Catholic College Students, which was organized in 1937, held its first National Convention at Manhattanville College, September, 1939. At that meeting the national officers were instructed to perfect the Constitution of the Federation. To that end, a meeting of the N. F. C. C. S. National Council was held in Washington, March 28th and 29th.

Miss Gertrude Kirk, president of the N. F. C. C. S., presided during the discussions. Miss Kirk is president of the Student Council of Dunbarton College, Washington, D. C. In addition to the Council members, the Rev. Dr. Howard Carroll, assistant general secretary of the N. C. W. C., and the Rev. Vincent Mooney, C.S.C., director of the N. C. W. C. Youth Bureau, participated in the meetings.

With the work of revision now completed the N. F. C. C. S. National Council will take steps to place the new constitution in the hands of all the Catholic colleges and universities in the United States.

"You *and* Your World" Study Club Series

VIII. YOUR JOB

PUBLISHED herewith is the concluding discussion in the 1939-40 series of eight monthly study club topics which have been presented in CATHOLIC ACTION under the general title appearing above starting with the October issue of this magazine. The series included discussions of the following topics: "Your Worth and Your Opportunity"; the November issue, the second, under the title "Your School"; the December issue, "Your Community"; the January issue, "Your Family"; the February issue, "Your Leisure"; the March issue, "Your Government"; the April issue, "Your World Outlook"; and in the issue herewith, "Your Job."

THE N. C. W. C. Study Club Committee, in supplying this timely series, has based its main appeal on papal pronouncements and Encyclicals and on the 1919 Pastoral of the Archbishops and Bishops of the United States (available at N. C. W. C. Headquarters at 10c per copy).

CORRESPONDENCE with regard to this particular series of outlines and other study club material is respectfully invited. Address N. C. W. C. Study Club Committee, 1312 Massachusetts Avenue, Washington, D. C.

I. UNEMPLOYMENT AND ITS CAUSES

THERE is something perverse in our generation. We have the greatest power to produce—to work—of any generation ever. But the 1930's will go down as "The Decade of the Great Unemployment." The 1940's continue the unemployment and add war; and the war seems, itself, in part, a result of the unemployment.

It isn't lack of intelligence that is responsible. We would know enough about ways and means to give everybody work, good work and a good living from work if we set our heads to it. Our generation has had more schooling for more people over more years than any other.

We know too, that it is a shame and a wrong when millions can get no work and when millions more have work which does not fit their dignity. We know that everybody not only needs to work so as to live and live well, but needs to work and have good work for the good of his soul, his mind and will, his body. We agree, too, that everybody has some kind of title against all the rest of us to get the chance to work and to live, and to work and live well. But we are not able to follow through. We are stricken with a palsy of the mind and the will.

Anchorage of Profound Moral Principles

Still stranger. When we say that people have these needs and that we are all obligated in some way to set up a scheme of things through which everyone can work and can have good work and can live and live well, we often do not realize that we are holding to profound moral principles that have and can have no other origin than in a plan which God made for us. We have held on, somehow, to a deep religious truth. But we usually do not recognize it as religious in its origin, driving-force, punishments and rewards. Even religious people often do not recognize it as a thoroughly moral and religious principle; they often think of it as merely something that is "good for the country."

What has happened is plain enough. A century and a half ago the leaders of the western world deliberately decided that the way to run a world is to keep God out of it, which means keeping the moral law out of ownership, out of work and out of government. They have not, for the most part, been atheists. They have held that God exists and made the world. But they have also held that God wound the world up like a clock and that the wheels of the clock are human minds and human emotions. So all that was to be needed was to train the mind. Then the emotions of human beings, particularly their avarice and their pride, would drive them on to use their well-schooled minds. After a while, everybody would be highly productive and continually productive and there would be progress and wealth for all. They accepted the moral law and aim of God as a goal and the end of a trail; but on the trail, itself, during action, itself, people were to be much like beasts.

Views of Pope Pius XI

With Pius XI in his Encyclical on Social Order they could say that a purpose of work and ownership is full output and a good livelihood for everybody: "Then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."

With Pius XI they could say that "bodily labor was decreed by Providence...for the good of man's body and soul."

But they have then said that it is up to the individual all alone to get all this for himself and at the same time keep everybody else out. They have said that good work and good living for everybody is a goal but is no guide here and now; everybody is, instead, to try to keep everybody else from getting good work and good living so as to get good work and good living for himself, only. This is viciously immoral and pagan and justifies almost anything. It has had many names. Liberalism is its older, best name; "rationalism" is another; "individualism" is still another. And the results are: No work for millions unless they are set to work at made-work, or as soldiers or as civilian purveyors to soldiers; the poverty of millions upon millions who do get work; and work that is often done under such driving conditions that, as Pius XI said, "dead matter leaves the factory ennobled and transformed where men are corrupted and degraded."

Because we have denied that getting good work and good livelihood for everybody is a direct obligation, we have done two other things. We have refused, or only half-heartedly consented, to organize for justice's sake and to use government for justice and the common good. We have refused to learn or have only half-heartedly learned those detailed moral laws of economic life which, if we use intelligence and our working, organizing and governmental skill in applying them, will give all the people good work and a good living. It is time we changed.

II. ADVICE OF THE PAPAL ENCYCLICALS

IN PIUS XI's Encyclical on Social Order two main rules are stressed for ending unemployment and for giving a good living to everybody. One is that incomes should be balanced. The other is that prices should be balanced. Both are put down as demands of social justice.

What seems to be back of these two rules of the moral law is the fact that buying power has to be general or a great many people don't get work and can't live right; that general buying power depends on a right balance of incomes among themselves and a right balance of prices among themselves; and that since all the people have the right to a chance to work and live, then all of us are obliged in social justice—as brothers in God and Christ—to balance the incomes and balance the prices with that end deliberately in mind.

Moral Law of a Living Wage

These rules of social justice, as one looks into them further, are seen to include that other moral law on paying the living wage, that other law of social justice to let all groups share fairly in the output of work, and also the counsel that labor should share in management, profit and ownership.

To get steady employment and good living for everybody means that we try deliberately and directly to get them. For to balance prices and balance incomes requires first that we try to balance them; we can fall off a tight-rope without trying, in fact we do fall off unless we try not to, and the only way to balance ourselves is to balance ourselves.

As to making the work good for us body and soul after we get it, the Pastoral Letter of the American Bishops issued twenty years ago, this past February, has something very important to say. Knowing that so much work today is the automatic and driven repetition of the same little motion over and over again and that the regimentation of the working people at their work increases bad-will and decreases human dignity, it recommends cooperation between union and management and says:

> "The worker would participate in those matters of industrial management which directly concern him and about which he possesses helpful knowledge; he would acquire an increased sense of personal dignity and personal responsibility, take greater interest and pride in his work, become more efficient and more contented. The employer would have the benefit of willing cooperation from, and harmonious relations with, his employes. The consumer, in common with employer and employe, would share in the advantages of larger and steadier production."

In summary: (1) To end unemployment we are to balance incomes and balance prices as a part of a general program that includes, also, the living wage for everybody, fair sharing of the output by everybody and the rise of the workers to a share in industrial management, profits and ownership. (2) To make the act of working good for body and soul, the workers are to share in industrial management.

The paragraph quoted from the Pastoral Letter comes immediately after another paragraph advocating that, while ordinary collective-bargaining unionism should be kept, it should be supplemented by conferences of employers and employes "for cooperation." Management-sharing is given as an example of such cooperation.

The social order described in Pope Pius XI's Encyclical on Social Order and in the 1940 statement of the Bishops' Administrative Committee on the same subject is a fuller development of the same idea. The "vocational group" or the guilds of the new social order, which both advocate, are precisely this very thing. They are the formally organized cooperation of organized employers and organized labor in every industry and in all industries jointly—and the same extended to agriculture and the professions—to do all the things needed to end unemployment, give the people a good living and make work itself help people, soul and body. Government is to promote such cooperation, protect it and, as needed, help it to do right and avoid doing wrong.

The whole program is, thus, one of getting people to live up to the moral law. It is also the practical one of getting them to live up to the moral law in these matters through organizations and with legislative help, because that is the only way we can do such a hard thing as balance incomes and balance prices.

It is the practical one, also, of agreeing that the spirit and practice of cooperation and the difficult problems to be met and solved require people's growth and development and are not a one-day job.

Cooperation for the Common Good

Every advance in the cooperation of an industry—employers and labor together—is thus to be welcomed. Every law that entrusts responsibility to the self-organized people of a whole industry or profession to rule it for the common good, with such help as is needed, is to be welcomed. Every governmental leadership of the people's own self-ruling economic organizations is to be welcomed. Every gesture, speech, article, editorial and offer that moves in this direction is to be welcomed.

Gradually, and also quickly, we shall then end the unemployment and poverty and end the regimented brutalization and demeaning indignities of so much present work.

This job of each of us and of all of us will gradually, and also quickly, become what it is destined to be—a means of the good livelihood of each person and a means of the development of the nature of us all.

And in the process we will be making work and ownership reflect the glory of God and serve our own salvation and the salvation of all others—which is the purpose of all of life and therefore of our job.

III. SERVING THE COMMON GOOD

WHEN others depend directly on us for livelihood, our making our job live up to all these rules for ourselves and our dependents fits the closer into the wider obligation to make our job serve the common and general good.

Most of us live in families. Men normally create families themselves and they take on an obligation to get work, to get from it enough to support themselves and their families in reasonable comfort in all the ordinary changes of life and to try to make their jobs secure. It is because of the gigantic failure in these matters in our time—failure beyond the personal control of most of the victims—that we have had to rely on emergency work and help of all kinds and had to pass the social security legislation.

Failure to See Our Obligations

A good part of this failure is due to our personal failure to see these obligations to ourselves and our families. When the commandment of "Love thy neighbor as thyself for the love of God" is consistently broken, one of the wages of the sin is that catastrophe comes. The unemployed are unemployed because not only those who have work but they, too, were indifferent to obligations before 1929 and not active enough since or now.

Living up to these obligations requires a dedication to the moral laws on work and income. That means first that we are to know them. It requires, second, that we use our best information, intelligence and skill in individual, organizational and governmental life to apply these moral laws right.

The first—knowing the moral laws and a dedication to them—we can get through the Church. That is why Catholic Americans should be in the fore-front of every move to build the social order that will make our job and everyone's job what it ought to be. Our Holy Father in his Encyclical to

us spurred Americans on to meet unemployment and pleaded that every element in the country, Catholic and non-Catholic, alike, work together to that end. Catholics should be outstanding—as, indeed, many are now.

The Work of Catholic Lay Organizations

The work of Catholic lay organizations, like that of the Church, is not to engineer the actual changes in, let us say, agriculture or manufactures or the laws. Instead the Church and, under it, its lay organizations train the people in the moral laws and principles of action which have to underlie and guide those changes.

That is why the Archbishops and Bishops of the Administrative Committee of the N. C. W. C. issued their latest statement on "The Church and Social Order," why they issued so many statements earlier and why the Popes speak so often. And the chief reason why this recent statement of the Bishops includes a study outline and an index is to help individual Catholics, groups of Catholics and Catholic organizations to study this moral law well and learn it. It is a part of the teaching mission of the Church. That is why, too, plans are going ahead for concerted commemorations of the Golden Anniversary of Pope Leo's and the Tenth Anniversary of Pope Pius XI's basic Encyclicals on Catholic social teaching.

And that is why lay organizations and Catholic schools have so heavy a duty in a time of crisis like this to provide the training in the moral law and religion and why the lay organizations should act to make the principles known in the whole community.

The methods are numerous. Three only will be mentioned here:

(1) A study club on the Social Teaching of the Church in every lay organization with its members making frequent reports to the parent body.
(2) The distribution of one pamphlet this month—the anniversary month of the two Encyclicals—to a selected list of people.
(3) Entrusting to a committee the work of planning to join, or initiate, forms of commemoration from next fall on until next spring in the nation-wide programs on the Encyclicals.

Questions

1—How many are unemployed?
2—Do you think people generally accept the statements of paragraph three?
3—Why is God's plan for mankind a moral law for us to try to put into effect?
4—Discuss the quotation on full output and good living for everyone.
5—Discuss the quotation on work being decreed to be for the good of people.
6—What is the difference between these as ultimate aspirations and as things that we have to work for directly now?
7—Discuss the rules on balanced incomes and on balanced prices.
8—Discuss the proposal in the Pastoral Letter for union-management cooperation.
9—What is the relation between union-management cooperation and the guilds?
10—Discuss present steps in such cooperation.
11—Why is the final purpose of work and ownership the glory of God and the salvation of souls?
12—Discuss the relation between caring for one's own needs and caring for the needs of others.
13—Discuss Catholic Action's work of learning and diffusing the moral law.
14—How would you go about organizing a study club?
15—Discuss a plan of distributing to 200 local leaders the 10 cent edition of the Bishops' Statement; a plan of distributing 2,500 copies (or more, or less, depending on the size of the community) of the cheaper edition (see ad on back page).
16—Discuss a plan of setting up a committee on the Encyclical celebrations.

References

Pope Pius XI's Encyclical on Social Order, p. 27 (NCWC edition); Pope Pius XII's Encyclical "To the Church in the United States," pp. 17-22 (NCWC edition); The NCWC Administrative Board Statement "The Church and the Social Order" (10 cents a copy. News print edition $1.00 a hundred); Organized Social Justice (NCWC); New Guilds (NCWC); Wages and Hours of American Labor (NCWC); Toward Social Justice, Ch. XIV (NCWC).

From Autumn until next Spring will be the season for a nation-wide commemoration of the Golden Anniversary of Leo XIII's "Rerum Novarum" and the Tenth Anniversary of Pius XI's "Quadragesimo Anno." Write for folder suggesting kinds of activities.

* * * *

A fitting celebration this present Spring will be for your organization to distribute free copies of the news print edition of the Bishops' Statement on "The Church and Social Order." (See announcement on page 32 of this issue).

American Catholics and World Peace

(*Continued from page* 9)

Indianapolis; Notre Dame College, South Euclid, Ohio; Holy Cross College, Worcester, Mass.; St. Mary College, Hooksett, N. H.; Boston College; Canisius College, Buffalo; D'Youville College, Buffalo; and Nazareth College, Rochester.

Officers, elected or reelected at the meeting, are: Dr. John L. McMahon, professor of Political Science at the Catholic University of America, president; Miss Marie J. Carroll, of Boston; Rev. Patrick J. Higgins, S.J., of Holy Cross College, Worcester, Mass.; Dr. Frank Weberg, of the College of St. Francis, Joliet, Ill., vice-presidents; Rev. Raymond A. McGowan, assistant director of the Social Action Department, N. C. W. C., acting executive secretary; and Edward A. Gallahue, Consumers' Counsel for the Agricultural Adjustment Administration, treasurer.

1940 Official Catholic Directory

(*Continued from page* 5)

book; the still further clarification of the Religious Orders Section, and a more detailed cross index of both this and the Missionary Order Section. The Classified Buyers Guide and Index has been expanded by more than 30 per cent. The Directory is available in three editions: A paper bound volume, 1,107 pages, listing data and statistics for the United States and its Possessions, at $4; the complete edition, giving data for the United States, Canada and the British Isles, 1,371 pages, at $5; and the same volume in stiff cloth covers, priced at $6.

Reprint of "The Treaty and Concordat Between the Holy See and Italy"

There is available through the N. C. W. C. Publications Office a 34-page printing, under the above title, in parallel column form in the English and Italian languages, containing the Official Text and Translation of the Treaty between the Holy See and Italy, the Official Text and Translation of the Financial Agreement between the Holy See and Italy, and the Official Text and Translation of the Concordat between the Holy See and Italy. The pamphlet is priced at 10 cents a copy plus postage.

With Our Catholic Laymen

A Section Devoted to the Interests of the

NATIONAL COUNCIL *of* CATHOLIC MEN

W. J. O'Neill is New President—New Directors

Wilbert J. O'Neill, of Cleveland, was elected to the presidency of the National Council of Catholic Men and three new directors were elected to the NCCM board at the annual meeting of the Board of Directors held in Washington on March 30. Mr. O'Neill, a director of the Council for three years, succeeds Louis Kenedy, resigned, who had served as the NCCM President since 1937.

Daniel E. Morrissey, of Chicago, was elected secretary and Edward F. Leary, of Omaha, general counsel. Dr. Benjamin H. Swint, of Charleston, W. Va., was reelected vice-president, and Grattan Kerans, of Washington, D. C., treasurer. Joseph A. Moynihan, of Detroit, and Bernard Rothwell, of Boston, were reelected to membership on the board, and John X. Wegmann, of New Orleans, Paul Williams, of Richmond, Va., and Robert H. Kelley, of Houston, Tex., were elected to fill vacancies on the Board.

The accomplishments of the Council during the year were reviewed in an address by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and Episcopal Chairman of the Department of Lay Organizations, National Catholic Welfare Conference. Stressing in particular the successful conduct of the nation-wide Catholic Hour, which drew a record-breaking audience mail of 293,987 commendatory letters during the first three months of 1940, and praising the contributions of Mr. Kenedy to the successful conduct of the Council's activities during his three years as president, the Archbishop expressed unqualifiedly his pleasure and edification derived from the selfless and effectual work of the NCCM officers and directors.

Also present at the meeting were Leo F. Dohn, of Milwaukee, and William F. Harrington, of Manchester, N. H., both directors of the Council; Rt. Rev. Msgr. Michael J. Ready, NCWC general secretary; Rev. Dr. Howard J. Carroll, NCWC assistant general secretary; Edward J. Heffron, NCCM executive secretary; and Henry P. Lefebure, NCCM assistant executive secretary.

Mr. O'Neill is in law practice in Cleveland. He was for 11 years resident counsel and assistant trust officer of the Citizen's Savings and Trust Company in that city, and for 13 years vice-president and trust officer of the Union Trust Company. He also has served as vice-president and trust officer of the National City Bank of Cleveland. He is a member of the National Catholic Alumni Federation and a trustee of St. John's Hospital in Cleveland.

Mr. Wegmann, Knight of St. Gregory, is president of the Lafayette Fire Insurance Company in New Orleans, a past president of the Archdiocesan Union of Holy Name Societies, and holds many other offices in civic, business, and religious organizations. He took a prominent part in the Catholic Congress on Industrial Problems held in New Orleans on April 7 and 8 of this year.

Mr. Kelley has practiced law in Houston for the past 30 years, and is general attorney for the Missouri Pacific Lines in Texas. He is a Knight of the Holy Sepulcher, and the recipient of an honorary LL.D. from St. Edward's University, Austin. In 1936 he was chairman of the Galveston Diocesan Participation in the Texas Centennial Celebration.

Mr. Williams is Catholic representative for the Allyn and Bacon Book Company in the South. He is a director of the National Catholic School for Social Service, Washington, and executive secretary of the Catholic Conference of the South, which was organized on April 15-16 in Atlanta under the patronage of the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta.

As a member of the NCCM Committee of 1940, Mr. Williams was unusually successful in securing publicity for the Catholic Hour's Tenth Anniversary program on March 3.

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(Department of Lay Organizations, National Catholic Welfare Conference)

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Mr. Williams and Mr. Heffron at Atlanta Meeting

Among those taking part in the meeting of the Catholic Conference of the South at Atlanta, April 15 and 16, were Paul Williams, newly-elected member of the NCCM Board of Directors, and Edward J. Heffron, NCCM executive secretary. The meeting was attended by a large group of Southern Catholics interested in the application of the Papal Encyclicals to problems of the South. Mr. Williams, very largely responsible for the organization of the meeting, was elected executive secretary. Mr. Heffron led the discussion in one session devoted to the part lay organizations should play in accomplishing the aims of the Conference.

"Law" Is Catholic Hour Subject for May

The concept and origin of law will be discussed in the Catholic Hour on the four Sundays of May by the Rev. Dr. Howard W. Smith, Professor of Canon Law at Our Lady of the Lake Seminary in Cleveland. Father Smith begins his series on May 5 with an address on "Origin of Law."

The dates and titles for the balance of his series are: May 12, "Meaning of Law;" May 19, "Positive Law—Church and State;" and May 26, "Law and Conscience."

Father Smith was ordained in Rome by Cardinal Pompili in 1922 and received his doctorate in theology at Propaganda College, Rome, and his doctorate in canon law at Gregorian University in the same city. After serving as assistant pastor at St. Columba's Church, Youngstown, and St. John's Cathedral, Cleveland, for three years in each assignment, Father Smith spent three years in the study of canon law in Rome. He was pastor of St. Anthony's Church in Canton from 1933 to 1937 and for the past three years he has been professor of canon law at the Seminary of Our Lady of the Lake.

From the Author Of a Best Seller

Many thousands of deeply gratifying letters were received during the three months that Monsignor Sheen was the speaker on the Catholic Hour. Among them was a letter from a non-Catholic author whose works are held in high regard by many hundreds of thousands of Americans—at least one of his books was listed for some time in the best seller class. The message, which was addressed to Monsignor Sheen, follows:

> "After hearing your first radio sermon, I was so moved that I turned again to the book which you so kindly inscribed to me and found it even better than on my first reading. I also reread your tribute to Cardinal Hayes, which, especially in view of my own serious illness of recent months, stirred me with a most profound sense of my unworthiness.
>
> "Your sermons convict me of my personal guilt and need of redemption. The messages of Pope Pius have done likewise. While many modern religionists rant about religious tolerance and freedom to worship God—as though religion were a luxury to which people were entitled by right, a pleasure to be pursued—you talk about religion as sacrifice, suffering, obligation, and subordination of self. You may not be as popular as those who preach a more popular doctrine but you will move mountains, and the days will vindicate you—not that you need it!"

Radio Series Is Conducted by Vermont Lay Group

A series of six Catholic radio programs, planned and conducted by laymen and women, was put on the air over WQDM on consecutive Sundays during Lent. The program was sponsored by the Confraternity of Christian Doctrine of Holy Angel's Parish, St. Albans, Vermont, and was produced by officers of the society.

Each program lasted for 15 minutes and consisted of an address on a subject of Catholic doctrine or practice, music (usually Gregorian Chant), and announcements.

School Children Send Tenth Birthday Gift

An unusual gift received on the occasion of the Tenth Anniversary of the Catholic Hour was one from the boys and girls of St. John the Evangelist School in New Haven, Conn. Sending their prayers and good wishes for "many happy returns of the day," the children chipped in free will offerings of pennies and nickels in the amount of $10.14 to be used for helping to keep the program on the air for other birthdays to come. Needless to say, no present was ever more highly prized than this gift to the Catholic Hour in observance of its tenth birthday on the air.

The Catholic Hour Record Thus Far in 1940

Pretty close to a final figure can be set now for the tota number of *Prayer Books for Our Times* distributed thu far this year in the Catholic Hour, and this is put at 310,000 All the prayer books wer sent without charge to lis teners in response to indivic ual requests. A hundred o more requests are still received daily and undoubtedly in quiries will continue in some measure for many months, i not years, to come.

Because many persons have been of the opinion that th offerings accompanying prayer book requests would mor than compensate for the expense of this distribution, w wish to say that this has not been true. A total of 3 persons were engaged for three months in handling the let ters and cards received. Handling the mail meant no merely buying and sending out 310,000 prayer book (amounting to a tidy sum in itself) but also some 78,00 copies of single addresses, and about 9,000 pamphlets an books, chiefly *Rebuilding a Lost Faith*, *Faith of Our Father Who and What Is a Catholic*, in addition to Catholic Hou pamphlets (compilations of the series) and others on man different subjects. Several thousand typewritten letter also went to Catholic Hour inquirers, many of whom wer seeking further information on Catholic teaching and prac tice and many seeking advice and help in their persona problems. Even though some received tardy response, al letters were answered.

A statement of the added cost and income to the Catholi Hour budget due strictly to the prayer book distributio shows that the cost for three items alone, temporary clerica salaries, printing, and postage was $17,000 and the adde income was $12,000, leaving NCCM with a deficit of $5,00 to be made up out of Catholic Hour regular revenues, whic are never more than adequate at best. Names of new con tributors were added to our files but with the exception o letters of unusual interest, no other responses have bee kept on hand and no record has been made of them excep the total number.

The five local "Catholic Hours" in the Diocese of Harris burg also cooperated in the movement for a rebirth of th spirit of prayer during the whole of Lent. They were responsible for distributing 5,000 additional prayer books.

"Ten Years of The Catholic Hour"

The story of the beginning of the Catholic Hour and a outline of its progress and accomplishments during te years is told in a small pamphlet just issued by the NCCM office. This is a reprint of an ar ticle by our Executive Secretary printed in *The Ecclesiastical Re view* for March, 1940.

A letter received from Mlle Suzanne Malard, co-autho of *The Living God* and other works, states that the articl came to her attention in Monte Carlo and that she is trans lating excerpts for publication in *Choisir*, Parisian journa devoted to the Catholic theater and radio.

Hear the Vatican News Programs Direct

One of the few unbiased news programs to be hear from Europe is that of the Vatican station which can b dialed at 48.47 meters on the short wave band. Programs in Englis are beamed towards North Amer ica twice each week. They may b heard on Sunday and Thursday evenings at 10:30 o'clock E. S. T., at 48.47 on your short-wave dial.

"Memories 1930-1940"

A record of the celebration of the Tenth Anniversary o the Catholic Hour has been made in a booklet entitle *Memories*, to be published shortly. Include in *Memories* will be the addresses made i the tenth anniversary program, message from the Holy Father, the Apostolic Delegat to the United States, and members of the American hier archy, and reprints of editorial comments in the Catholi Press throughout the United States.

The Social Question—Suggestions for Observing An Important Anniversary

In this section of the last issue of CATHOLIC ACTION, it was recommended that lay organization officers should challenge the members who are conscious of our social problems to do something about it. May 15 being the anniversary of the issuance of the social Encyclicals *The Condition of Labor* and *Reconstruction of the Social Order*, that date, or others proximate to it, was recommended as particularly appropriate.

A radio talk, public lecture, public forum, discussion at your society meeting, distribution of literature, were among the suggested courses of action, and any one of them could still be arranged in time. A radio talk would undoubtedly be fairly easily arranged even at this late date. Offered a qualified speaker talking on an important anniversary under the auspices of a representative local organization, it will be an extraordinary instance in which the station manager cannot find a 15-minute or 30-minute spot for the program. He will find it even more acceptable if three qualified speakers are offered and the program is arranged as a forum in which there would promise to be some clash of opinion.

Our Executive Secretary Will Receive an LL.D.

The honorary degree of Doctor of Laws will be conferred on Edward J. Heffron, NCCM executive secretary, by his alma mater, Loras College, Dubuque, Iowa, at the commencement exercises of the College early next month, at which time he will also deliver the commencement address.

Mr. Heffron's new degree has not been earned in the same way as his A.B. from Loras (formerly Columbia), but it has been fully earned, nevertheless, in the 13 years since his own baccaleaureate. It is an acknowledgement of a layman's accomplishments for the Church—of constant exposition, defense, and application of the Christian principles with which his schooling had provided him. We are genuinely pleased at the news of this recognition, as will be a multitude of others, and we hope that the record now only begun may continue in increasing fruitfulness.

Diocesan Councils Mass Meeting Draws 15,000 Persons

High point of the first annual conference of the Diocesan Councils of Catholic Men and Women in Kansas City, Mo., was the mass meeting on February 25 at which 15,000 persons were present. Each of the 94 parishes of the Diocese was represented at the conference, which was called by the Most Reverend Edwin V. O'Hara, Bishop of Kansas City. A general session of the Diocesan Council of Catholic Men had been held earlier in the day, and each of the four fields of the men's Council activities were subjects of separate sessions held at various times during the week-end. Reports were read by the heads of each field of activity. Officers elected were Paul A. Froeschl, of Kansas City, Mo., president; George B. Cunningham, of Joplin, vice president; William Schmidle, of Marshall, recording secretary; Paul T. Moore, of Kansas City, treasurer; and C. A. Neyer, of Billings, auditor. Albert L. Maillard, of Kansas City, is executive secretary of the Council.

Dr. Swint Receives Highest Scouting Award

"In recognition of distinguished service to boyhood," Dr. B. H. Swint, vice president of the National Council of Catholic Men, was awarded the "Silver Beaver," highest scouting award, on March 29, in Charleston, W. Va. Dr. Swint, active in scouting for 20 years and twice president of the Charleston Council, received the award from the national council in the presence of the Governor of the State and regional and local Boy Scout officials. He is at this time vice president of the Charleston Council, B. S. A., and a member of the executive board.

NODL Literature

Literature helpful in conducting a campaign for decency in literature may be secured by writing to the office of the National Council of Catholic Men. This includes, among other things, the report and suggested plan of action of the Bishop's Committee on Obscene Literature.

THE CATHOLIC RADIO BUREAU

This Bureau stands ready to advise and assist any Catholic individual or organization in any activity relating to the use of radio: In getting station time for a Catholic program; in planning and conducting such a program; in making effective protest to the broadcasting of offensive material; etc.

We begin this month a series of stories descriptive of Catholic radio programs—network and local—that have been on the air-waves for some time and have unique features of interest to other Catholic broadcasters. The history of the Ave Maria program is told this month and will be followed by accounts of other well known broadcasts.

Ave Maria Hour Celebrates Its Fifth Birthday

The Ave Maria Hour was five years old last month. It was begun on April 26, 1935, by the late Very Rev. Paul James Francis, S.A., with its chief aim being to tell in drama form the lives of the Saints and the work of the Friars at St. Christopher's Inn.

The Ave Maria Hour comes from the Mount of the Atonement at Graymoor, Garrison, N. Y., headquarters of the Friars of the Atonement and the far-famed St. Christopher's Inn. On that Mount center the Church Unity Octave, the National Shrine of St. Anthony, the Union That Nothing Be Lost, and other activities that are widely known to Catholics. And the Ave Maria Hour may be said to be the voice of Graymoor.

This Ave Maria Hour does not have a national chain, yet somewhere, in nearly every hour of every Sunday, it is bringing the lives of the Saints and the story of Graymoor into American homes. It is broadcast "live" over seven stations each Sunday. All of these stations are in the Northeast, covering large centers of population. But on every Sunday, too, 110 stations in 45 states broadcast recorded versions of the hour. And these transcriptions are what have accounted for the spread of the Ave Maria Hour.

When the Hour was begun by the late Father Paul, founder of the Society of the Atonement, its presentation was confined to one station. It was felt, at the beginning, that in modern America there might be awakened a greater interest in the lives of the Saints. The early success of the program made possible the addition gradually, of six more "live" stations, forming a chain of sorts throughout the East. Having expanded as far as they could on the network, the Friars of the Atonement then went into the field of transcribed programs. The first transcriptions were made in the fall of 1936 and given to a few of the stations which had asked for them. Today the Ave Maria office reports the "Hour" is carried by 117 stations in all—110 by means of transcriptions, and 7 through the weekly Sunday network.

Radio Bureau Offers Mother's Day Script And Two Dramas

Latest addition to the NCCM Script Exchange is a radio talk on "The True Inwardness of Mother's Day," which will be exceedingly useful to anyone going on the air on "Mother's Day," May 12, or near that date. The talk was put on the air originally in 1937 and met with enthusiastic response.

The National Broadcasting Company has very kindly made available to the Script Exchange two Catholic dramas written at NBC by George Ludlam. The first is *The Cardinal of Charity*, a biographical sketch of Cardinal Hayes (45 minutes; 14 men, 4 women, and 3 boys), originally put on the air over WEAF on March 19, 1939.

The second was presented over WJZ, New York, at the opening of the Catholic Charities Drive on March 3, 1940. It is entitled *Mother Alphonsa*, and is based on the life of Rose Hawthorne, famous daughter of Nathaniel Hawthorne, convert and founder of the Society of Servants for Relief of Incurable Cancer. It is a 45 minute drama and is adapted from the book, *Sorrow Built a Bridge*, by Katherine Burton. Copies of the dramatic scripts will be loaned for one month only. So far as we know these two and *The Living God*, an NCCM Holy Week presentation, are the only strictly Catholic dramatic scripts that are available to local dramatic groups.

The Catholic Evidence Bureau

This Bureau stands ready to advise and assist any Catholic individual or organization in any activity relating to lay evidence work: In organizing a Catholic Evidence Guild, a unit of the Narberth Information Society, etc.; in recommending or supplying suitable literature for non-Catholic inquirers; etc.

Fostering An Apostolic Mentality

Apologetics contests have been gaining very generally in popularity in the schools in various parts of the country. A report in the Catholic Press shows that the second annual contest of this kind has just been concluded in the Archdiocese of New Orleans, where it was sponsored by the Catholic Students Mission Crusade. Another report announces the fifth annual apologetics contest to be held in the near future in the Diocese of Spokane, Wash.

Rev. Stephen A. Leven, national director of the Confraternity of Christian Doctrine, in the latest Confraternity publication, *Suggestions for the Apostolate to Non-Catholics*, points out the desirability of fostering an apostolic mentality. It is obvious what a suitable instrument the apologetics contest is for this purpose and as a means of training as well. Apologetics contests emphasize the fact that Catholics should know the teachings of their religion not only for the salvation of their own souls but also for the purpose of extending their knowledge and faith to others.

Such contests may very well be sponsored by lay organizations in their own localities or throughout their own dioceses—provided, of course, the Bishop approves. Full information on inaugurating and conducting apologetics contests may be secured by writing to the National Council of Catholic Men, Washington, D. C.

Narberth Articles Are Popular Catholic Feature

The articles written by Karl Rogers for the Catholic Information Society of Narberth proved their worth first of all in the field of "direct by mail" apologetics. Then, adapted to secular newspapers, letters from the editors notified Mr. Rogers that they were well liked there. Now we have the information that their popularity has been ratified by the readers of a Catholic paper as well. A letter from the Rev. Albin H. Raterman, associate editor of *The Catholic Telegraph Register*, published in Cincinnati, Ohio, has so informed the Narberth organization. Father Raterman states that in a recent reader survey conducted by the editors, the "Catholic Information" column scored second highest in reader interest. Fifty-six per cent of all readers read the column regularly.

Local Catholic organizations may sponsor the Narberth program under their own names—either in the form of sending leaflets to non-Catholic neighbors or by arranging for their publication in secular papers. Additional information may be secured from N. C. C. M. or from the Catholic Information Society of Narberth, Box 35, Narberth, Pa.

New York C.E.G. Elects Officers

At a meeting of the Catholic Evidence Guild of New York at Fordham University on April 17, the following were elected officers: Justin McAghon, president; Mary Shaughnessy, vice-president; William Maday, treasurer; Patricia Reilly, secretary. John McAniff, O'Brien Atkinson, and Harold Abrams compose the Board of Directors. Mr. McAghon, new head of the Guild, is a former president of the National Catholic Evidence Conference.

An Important Message for Those Evidencing the Faith

What do we most need who would evidence the Faith? First of all we need a profound conviction that Peter is the Rock, that the Church is the depository of Truth, that it has the infallible power of interpretation. Secondly, we must have a proper understanding of what the Church really is and we must possess the Christian charity that should necessarily follow that knowledge. We must also understand that millions of our brethren outside the Church are of good faith, believing firmly in what they have. When we are so equipped, we will treat them with charity and tolerance, and this will be the dominating characteristic of our attitude towards them, permeating our every contact. We will understand then that they belong to the soul if not to the body of the Church and we will encourage them with all kindness to go the full way and embrace the Church of Rome.

That was the theme of the message of the Rev. Dr. William E. Orchard given to 500 listeners at a Catholic Evidence Guild lecture in the Mayflower Hotel, Washington, D. C., on Sunday, April 21. Dr. Orchard was until 1932 an eminent Protestant clergyman, pastor of Kings Weigh House Church in London, and he has been since 1935 a distinguished Catholic priest. *From Faith to Faith*, the first of the four books Father Orchard has written since his conversion, tells the story of this change and recounts the difficulties through which he made his way.

Father Orchard's Washington audience acclaimed his address with pleasure and enthusiasm and an extensive question period followed his talk. Guild officers say it was the most successful lecture they have ever sponsored.

The net amount of the lecture fees received by Dr. Orchard, incidentally, are given by him to the St. Paul Guild, 117 E. 57th St., New York City, an organization for the aid of convert clergymen.

Just who actually evidence the Faith had been discussed publicly in Washington earlier that same day by another convert, the Hon. Harold M. Stephens, Associate Justice of the U. S. Court of Appeals. Justice Stephens declared that to persons outside the Church, individual Catholics are the Church, and outsiders' opinions of it are determined by the Catholics they know. Reorganization of individual lives until they conform to Christian teaching would thus constitute a powerful apostolate.

CATHOLIC WOMEN *in* CATHOLIC ACTION

A Section Recording the Interests and Accomplishments of the

NATIONAL COUNCIL *of* CATHOLIC WOMEN

Birmingham Regional Conference Notable Success

A RECORD attendance of the Hierarchy, clergy and laity marked the First Southern Regional Conference of the National Council of Catholic Women held in Birmingham, Ala., April 27, 28 and 29, 1940. It is estimated that over 1,500 were present at the sessions, the largest Catholic meeting ever to be held in Birmingham. One of the outstanding features of the three day convocation was the broadcasting, on Sunday morning, of the Pontifical High Mass and of the sermon of the Most Rev. Emmet M. Walsh, Bishop of Charleston and Assistant to the Episcopal Chairman of the Department of Lay Organizations of the National Catholic Welfare Conference, and on Sunday evening the banquet address of the Most Rev. Joseph Francis Rummel, Archbishop of New Orleans and Episcopal Chairman of the Department of Lay Organizations, N. C. W. C.

Eight bishops, in addition to Archbishop Rummel and Bishop Walsh, attended. They were the Most Rev. Thomas J. Toolen, Bishop of Mobile and host to the Conference; the Most Rev. William L. Adrian, Bishop of Nashville; the Most Rev. Patrick Barry, Bishop of St. Augustine; the Most Rev. Francis R. Cotton, Bishop of Owensboro; the Most Rev. Richard O. Gerow, Bishop of Natchez; the Most Rev. Jules B. Jeanmard, Bishop of Lafayette; the Most Rev. Eugene J. McGuinness, Bishop of Raleigh; and the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta.

In attendance also were: the Rt. Rev. Francis Sadlier, O.S.B., St. Leo Abbey, Florida; the Rt. Rev. Columban Thuis, St. Joseph's Abbey, St. Benedict, La.; and the Rt. Rev. Dom Boniface Seng, St. Bernard's Abbey and College, Alabama.

A CORDIAL welcome was extended to the delegates by Mrs. J. A. Moriarty, president of the Mobile Diocesan Council, and the response was given by Mrs. J. C. Magarahan, president of the Charleston Diocesan Council.

In a special Regional Conference edition of *The Catholic Week*, Bishop Toolen outlined the general purpose, the achievement of a greater harmony and unity for Catholic Action. All through the Conference this and the responsibility of Catholic women in the work of the lay apostolate was stressed.

In his closing message to the Conference, Bishop Toolen issued a ringing challenge for that unity and harmony so necessary in the lives and works of the Catholic Womanhood of America if they are to become the real lay leaders so needed today in the work of the Church and His Excellency pointed out the effectiveness of the National Council of Catholic Women in bringing about this unity. Many are anxious to know the Catholic belief and practice. The Church to them is a bulwark against the destruction of home, of beloved ideals, of institutions, of country. Catholic lay leaders are needed who will sacrifice time, wealth, themselves for the cause of spreading a knowledge of the Church and the Kingdom of Christ. But they must be able to see beyond parochial lines in carrying on this work. This is the service of the national and diocesan councils. Much has been accomplished to date, but there are still manifold possibilities, much work to be accomplished. "Only God knows what opportunities have been missed, by lack of unity and harmony in our parishes, in our dioceses throughout the country."

Msgr. Ready Tells of National Needs

The needs today on a national scale were outlined by the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference.

"It seems to me that women hold the balance of power in affecting the reconstruction the world so much needs today," said Msgr. Ready. "Let them exercise that power in the individual communities of this nation in the one concern of religious education and we might hope for a generation of Christian principled, morally responsible youth. Let women contrast living conditions in homes and working conditions in stores and factories and farms with the immutable principles of Christian justice and we might expect a social environment in which Christ's gospel is not a mockery.

"Let women react in normal decency and Christian modesty to the whole catalogue of the socially accepted immoralities made glamorous on the stage, in the movies and lewd literature and then, in truth, we would witness a speedy reform in the mental habits and moral attitudes of youth." Only as we combat the insanity of reckless materialism and brutishness with Christian principles, will we see a regeneration of Christian society. The National Council of Catholic Women through its varied activities, committee programs, conventions and radio broadcasts has been continually striving to instill, strengthen and make active these Christian principles in a pagan world."

What the National Catholic School of Social Service—a national project of the National Council of Catholic Women—is doing to help solve problems arising in industry, in social life and in the moral life of our nation was told by the Rev. Lucian L. Lauerman, director of the School. Father Lauerman also gave a short history of the founding of the School.

Aid of Laity Stressed by Bishop Walsh

"The Bishops and priests cannot alone carry on the apostolic work of the Church," stated Bishop Walsh in his opening address, "they need the aid of the laity." Bishop Walsh pointed out that it was Pius XI, seeing the approaching destruction of de-Christianizing forces of modern secularism, who demanded of Catholics of every rank and station that they become co-workers with the clergy, and help and supplement the work of bishops and priests in bringing the blessings of the Catholic faith and the saving power of its religion to their neighbors.

Bishop O'Hara stated that despite the fact that the Catholics are in the minority in the South, the Church has con-

tinued to grow, it has continued to build institutions—churches, schools, colleges, hospitals, orphanages and other institutions for the spiritual and physical welfare of her children. Despite poverty, the Church is maintaining its inherent vitality. But still there is a need for a greater apostolic activity, and this activity must extend beyond the home into society.

What the opportunities in the Southland are were told by Paul D. Williams, executive secretary of the Southern Conference on Catholic Activities. Mrs. Marguerite H. Brandeau, Memphis, who has always been a leader in Church and civic affairs, told of the Catholic women's influence in her community.

Archbishop Rummel Asks Justice in Legislation

Social justice and charity, social legislation, was stressed by Archbishop Rummel in his address on "Justice and Charity in National and International Relations." Justice demands that the State respect and guarantee to its subjects individual ownership of property; social justice, that the State abolish conflict between classes and promote harmony between various ranks of society. Social legislation today permits organization for the protection of workers and employers within their several rights and for the promotion of their respective welfare and common good. But Catholics must see that the State also contemplates the welfare of the less privileged in the matter of decent housing, conservation of health, reasonable care in time of unemployment, sickness, old age and emergency. In this way can the State show that it is not a cold machine, but that it is made up of human beings whose justice is tempered with charity.

Mass was offered on Monday morning for World Peace by Bishop Barry. The Mass on Sunday was for the intentions of His Holiness, Pope Pius XII.

The general session Sunday afternoon, at which Mrs. J. W. McCollum, national president of the N. C. C. W., presided, was devoted to the general theme of "Harmony Through Unity." Unity to be achieved through diocesan federation was told by Mrs. R. L. Watkins, president of the Savannah-Atlanta Diocesan Council; the district or deanery council as an important step in unification, Mrs. J. Leo Gleason, president, St. Augustine Diocesan Council; harmonizing parish organization, Miss Lenna M. Wilson, field secretary, N. C. C. W.; and the unity to be achieved in the diverse sections through the national committee system, Mrs. Joseph Boillin, Jr., president, Nashville Diocesan Council.

Monday morning was devoted to special institute sessions—study clubs, extension of religious education and shrines in the home, Catholic parent-teacher associations, and youth—resumes being given at the afternoon session.

Study Club Session Unfolds New Possibilities

Many practical and worthwhile thoughts were brought out in the study club session. Study clubs, said Miss Laura Thornburgh, speaking on "Adult Education Through Group Study," offer an easy, convenient, enjoyable and stimulating method of becoming better informed and a place where members can practice being articulate. Catholic women can learn to answer questions intelligently and correctly by becoming informed and learning to express themselves, once informed.

The very study itself develops leadership, said Mrs. W. J. McAlpin in her talk on "Developing Leadership." Through contact with different authors, books, pamphlets, methods of discussion, intellectual stimulation and deeper religious appreciation, a study club member is able to give clear cut, definite and orthodox information. Hidden ability is brought to the fore in small friendly groups, and confidence is gained in self-expression.

Mrs. P. M. Lovell, Birmingham, showed how the Classified List of Outlines and Materials could point the way to valuable source material for any study club.

The purpose of the campaign for clean literature and what Catholic women can do in cooperating in the drive within their own dioceses was told by the Rev. Francis S. Guy. The Rt. Rev. Msgr. Joseph E. Moylan, led the discussion. He told of the campaign in Georgia and how it was carried on through the organization of a speakers group who went before the Chamber of Commerce and the civic clubs, enlisting their aid.

Archbishop Rummel, honorary episcopal chairman, in his closing message, recommended the formation of more study clubs, small groups, using inexpensive material. One theme should be used for an entire season, going forward slowly but with reasonable progression. His Excellency suggested that every study club try to build up a small reference library.

Need of Religious Education in the Home

In the session on extension of religious education and shrines in the home, Bishop Toolen, honorary episcopal chairman, made a plea for prayers and for more workers in this field. The Rev. Francis Giri, diocesan director of the Confraternity of Christian Doctrine in the Mobile diocese, told of the work of the six classes of members in the Confraternity—the fishers, parent educators, teachers, helpers, discussion club leaders and mission workers. A panel on mission work was presented by Mrs. Ed Wilkinson, Jr., Mrs. Roy Hickman, Mrs. John Parker, Mrs. George Wratten, Mrs. William Fulghum and Mrs. E. R. Diffley.

The Rt. Rev. Msgr. Daniel J. O'Beirne, chancellor of the Natchez diocese, reemphasized the thought that Christian education begins in the home—a model Christian home and model Christian parents.

An appeal for shrines in the home, the gardens and the missions was voiced by Mrs. John Bell Hood, Jonestown, Miss., national chairman of the N. C. C. W. Committee on Shrines in the Home.

Discussion on the section meeting was led by Miss Agatha Spellman, Charleston Diocesan Council, and Mrs. R. D. Harrison, diocesan chairman of extension of religious education, Mobile Diocesan Council, presided.

Bishop Adrian on Value of P.T.A. Groups

The philosophy underlying Catholic parent-teacher associations was given by Bishop Adrian, honorary episcopal chairman of this session. Teachers trained in state and non-Catholic colleges and who read authors educated in such schools, as well as parents who are imbibing the pagan ideas of their environment, fall easily into the errors of ultra-modern trends, substituting self-indulgence for discipline, naturalism and behaviorism for real Catholic principles. The fundamental reason for a Catholic P.-T. A. is to meet the holy aspirations of the Church and the parents for the complete character education.

Organizing and programming a Catholic P.-T. A. was discussed by Mrs. J. J. Reynolds, diocesan chairman, Charleston Diocesan Council. The value of the Catholic P.-T. A. from the pastor's viewpoint was given by the Rt. Rev. Msgr. Eugene L. Sands, dean of the northern district of Alabama; from the teacher's viewpoint, Sister M. Sacred Heart, superior, Convent of the Blessed Sacrament, Birmingham; from the parent's viewpoint, Mrs. George P. Coyle, past president of the St. Augustine Diocesan Council.

In her resume, Mrs. Guy d'Antonio, New Orleans, chairman of the P.-T. A. committee, Metropolitan deanery, listed the many activities that can be undertaken by the associations. Mrs. R. C. Wolfe, Nashville, presided, and the Rev. Leo M. Byrnes, Superintendent of Schools, Mobile diocese, led the discussion.

The youth leaders' session was honored in an address on the value of the Catholic Youth Organization by Bishop Gerow. Bishop Gerow stated, "The qualities which we expect in our ideal of youth might be divided under three headings, physical, mental or cultural, moral. Physically we would have them strong, healthy, active and living under conditions that will conduce to their physical health. Mentally and culturally we would wish to see them develop

the various faculties of their mind; we would wish to see them alert, resourceful, cheerful, stored with wholesome information, interested in the affairs about them, enthusiastic in their own affairs and above and beyond all, instructed in their religion and imbued with a thoroughly Catholic philosophy of life. And morally, I would say that we wish to see them given to the practice of the principles laid down by our holy faith."

A panel on "Youth Sponsorship" was presented by diocesan youth chairmen, Miss Kathryn N. Riddock, Charleston; Mrs. Leo Cain, Springfield, Ill.; Mrs. Frank Crawford, Indianapolis; Mrs. A. S. Lucas, Mobile, who is also national co-chairman of youth; and Miss Anna Rose Kimpel, field secretary of Youth, N. C. C. W. The Rev. Malcolm Riera, chairman of the Mobile deanery board of the C. Y. O., gave a talk on "The Loss of Youth."

A special session during the conference was devoted to youth itself. A panel on what the Youth Council can contribute to the development of Catholic life in the South was presented by Miss Alice Sprunck, Mr. Thomas Lovell, Miss Sadie Elkourie, Mr. Thomas Wall. "Why a C. Y. O." was given by the Rev. Theodore Flynn, chairman of the Birmingham deanery board, C. Y. O. Miss Elizabeth Elkourie, Birmingham, presided and welcomed the youth delegates; Miss Jean Fraser, president, Charleston Diocesan Youth Council, responded. The Rt. Rev. Msgr. T. M. Cullen, diocesan youth director, Mobile, opened the meeting with prayer.

Miss Hooley Appeals for Youth Crusaders

Miss Anne Sarachon Hooley, Kansas City, Mo., national youth chairman of the N. C. C. W., encouraged youth to become "Youth Crusaders." Miss Hooley also presided at the youth leaders' institute session on Monday.

Bishop Toolen gave the closing message at this youth session.

The reporters of the various sessions were: study clubs, Miss Clara Marie Amrhein, study club chairman, Springfield, Ill., Diocesan Council; extension of religious education and shrines in the home, Mrs. P. J. St. Romain, president of the Lafayette Diocesan Council; Catholic parent-teacher associations, Mrs. Guy d'Antonio; youth leaders, Mrs. Bernard O'Neill, youth chairman, Natchez Diocesan Council.

Mrs. Dagmar Renshaw LeBreton, metropolitan deanery president, New Orleans Archdiocesan Council, reported on the New Orleans Catholic Social Action Conference at the general session Monday afternoon.

One of the features of the conference was a meeting held for diocesan council spiritual directors and diocesan council presidents with members of the Hierarchy, national directors and national headquarters staff members on Saturday, April 27. Spiritual directors in attendance included the Rt. Rev. Msgr. P. J. McGill, St. Augustine; the Rt. Rev. Msgr. Joseph E. Moylan, Savannah-Atlanta; the Rt. Rev. Msgr. J. A. Vigliero, past director, Lafayette; the Rev. Louis Boudreau, Lafayette; the Rev. Joseph H. Siener, Nashville; the Rev. Francis S. Guy, Little Rock. Diocesan presidents included Mrs. J. C. Magarahan, Charleston; Mrs. J. Leo Gleason, St. Augustine; Mrs. Joseph Boillin, Jr., Nashville; Miss Valeria Logue, Natchez; Mrs. J. A. Moriarty, Mobile; Mrs. P. J. St. Romain, Lafayette; Mrs. R. L. Watkins, Savannah-Atlanta; and two visiting presidents, Mrs. Wm. R. Gregory, Detroit, and Miss Margaret Hughes, Springfield, Ill.

Board members present and participating were Mrs. J. W. McCollum; Mrs. J. E. Franchere, national secretary; Mrs. John Bell Hood; and Mrs. Arthur J. Fournie, national co-chairman of study clubs, N. C. C. W.

A luncheon was also held for the spiritual directors and presidents.

Bishop Walsh Explains N. C. W. C.

On Monday, a special conference for priests was held, during which time Bishop Walsh explained the National Catholic Welfare Conference, its purpose and organization, and the work of the National Council of Catholic Women.

As was noted before, approximately 1,500 attended the sessions during the three days. Delegates were present from 17 states and the District of Columbia. From faraway Massachusetts, New York, Michigan, Illinois, Indiana and Texas, as well as from the 11 states in the area of the First Southern Regional Conference, Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia, representatives came. All the section meetings were crowded to room capacities. All the general sessions were well attended. Over five hundred were present at the dinner on Sunday evening, which taxed the ballroom and adjacent room to capacity.

A fitting climax to this great demonstration of Catholicity was Benediction of the Blessed Sacrament, celebrated in St. Paul's Church by Bishop Adrian. From there, the delegates departed for their homes, with renewed enthusiasm and renewed inspiration, to take their places in the work of the Church.

Suggestions to N. C. C. W. Members for May, Month of Our Lady

ON APRIL 26, feast of the patroness of the National Council of Catholic Women, Mass was celebrated at the National Catholic School of Social Service for all the benefactors of the School.

In the United States, members of the national council and of diocesan councils venerate Our Lady in a special way on April 26.

During the month of May Catholic women throughout the country will be joining in the special May devotions to our Blessed Mother. Special shrines are erected in the home to Our Lady. Devotional exercises before the family shrine include the recitation of the Rosary and of the Litany of the Blessed Virgin.

Women of the N. C. C. W. eagerly participate in all parish affairs, visiting outdoor May altars and assisting in May processions as well as special May devotions within the parish church.

May 11 is the day set aside this year for public celebration in honor of Mary, the Mother of Mankind. Some years ago the idea of celebrating the day preceding Mother's Day by especially honoring our Blessed Lady under the title "Mary, the Mother of Mankind" was begun, the day designated as "Mary's Day." The Mary's Day Committee which has been active in promulgating this practice suggests for a fitting observance:

1. The hearing of Mass and the receiving of Holy Communion on Mary's Day.
2. The wearing visibly throughout the day the Miraculous Medal.
3. The giving to some good work or worthy charity, an offering in Mary's name, equal at least in value to that presented to mother on Mother's Day.

On May 12, we pay fitting tribute to all motherhood on Mother's Day, and in a special way, to our own mothers, honoring them through prayers and gifts.

The sodalities of the Blessed Virgin throughout the world will unite in a day of special devotion, May 19, to be known as "World Sodality Day."

Let us then all join in fervent devotion to Our Lady during this month of May, her month—and in addition to our other devotions, pray especially for peace, in answer to the plea of Our Holy Father.

N.C.C.W. Activities *in the* Dioceses

Diocese of Savannah-Atlanta

SIX hundred guests gathered at the banquet session of the annual convention of the Savannah-Atlanta Diocesan Council of Catholic Women in Atlanta. Among those present were the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta; the Rt. Rev. Msgr. Joseph E. Moylan, spiritual director of the Council; Mrs. J. W. McCollum, national president; and Miss Lenna M. Wilson, field secretary of organization of the National Council of Catholic Women.

The Rev. Dr. Ignatius Smith, O.P., dean of philosophical studies at the Catholic University of America, the principal speaker, made a plea for inclusion of religion in a complete education. "Education without religious training is only half an education," said Dr. Smith. "The young of the nation have a right to know where they came from, where they must go, and how they can get there. Ten thousand five hundred Catholic schools and 100,000 teachers are consecrated to that purpose."

Bishop O'Hara paid tribute to Mrs. Reyburn Watkins, diocesan president, to Mrs. Joseph Kelly, past president and to the members of the Council for their enviable record of achievement in the advancement of the Kingdom of Christ.

The Council has been particularly active in two fields during the past year—the radio and the campaign against indecent literature.

Through the courtesy of the local station in Atlanta, for the past four months a series of talks, 15 minutes in length, has been given. In November, the Rev. Joseph R. Smith, pastor of the Immaculate Conception Church spoke on the "Immortality of the Soul," "The Resurrection of the Body," and "Purgatory"; in December, the Very Rev. James T. Reilly, Sacred Heart of Jesus Church, gave four talks on the "Divinity of Christ"; "The Four Marks of the Church," were discussed by the Rt. Rev. Msgr. Joseph F. Croke, St. Anthony's, in January; during February, the Very Rev. Joseph E. Moylan, spiritual director of the Diocesan Council, spoke on "Why Catholics Pray to the Mother of God," "The Immaculate Conception," "Perpetual Virginity of the Blessed Virgin," "The Rosary."

Monsignor Moylan urged the wider use of this medium for the propagation of the faith. He pointed out that people's minds were more receptive in the quiet of their own living rooms away from the rush of worldly activity.

The Augusta Deanery was lauded in resolutions because of the particularly outstanding work of the committee on the campaign against indecent literature under the leadership of Mrs. Ethel Lynch and Mrs. Norman Boatwright. A panel discussion of this phase of the work was given at the convention, bringing out the necessity for a Catholic Press, the value of the Catholic and secular press in aiding the campaign for decent literature, the procedure in a negative program—ridding the newsstands of indecent literature, the positive program—reading and reviewing of good books through discussion clubs.

"Christian Education for Catholic Children" was presented by parent-teacher association leaders under the chairmanship of Mrs. H. H. Smith, diocesan chairman. Early training in obedience and the potent influence of good example, plus education in a Catholic school were especially stressed.

Other panel sessions were held on study club activities, world peace and religious influence in the home.

Miss Wilson gave a brief summary of the 20-years' growth of the National Council of Catholic Women.

Mrs. McCollum paid tribute to the Georgia women for their dauntless faith and enthusiasm in carrying on the work of the Council.

The Catholic Laymen's Association of Georgia was praised in an address by Miss Corrigan of the Professional and Business Women's Club of Atlanta.

Mrs. Watkins was re-elected president for the coming term.

Diocese of Charleston

THIS year in its convention, the Charleston Diocesan Council of Catholic Women celebrated the 10th anniversary of its foundation. Honored guests and speakers at its meetings were the Most Rev. Emmet M. Walsh, Bishop of Charleston; the Most Rev. Charles H. LeBlond, Bishop of St. Joseph, Mo.; Mrs. J. W. McCollum, national president; and Miss Lenna M. Wilson, field secretary of organization, N. C. C. W.

Bishop LeBlond preached the sermon at the Pontifical High Mass, stressing "Woman's Place in the Church." His Excellency dealt with the Catholic woman's place in religion, morality, education, Catholic instruction and recreation and in the field of social service. In each, she must, by her teaching and example, inculcuate the spirit of Christianity.

The second annual conference of the Youth Council was held in conjunction with the diocesan council convention. A record number were in attendance. High point of the social features of the youth meeting was a dance at which 500 young people were present. Plans were made for the coming year, and officers were elected. Miss Jean Fraser, Greenville, is president. The Rt. Rev. Msgr. Joseph L. O'Brien, is director of the Youth Council and Miss Kathryn Riddock, diocesan youth chairman.

Mrs. J. C. Magarahan was re-elected president.

Institute on Industry

National Catholic School of Social Service, Washington, D. C., June 16-23, 1940

PLANS are in progress for the opening June 16 of the Fourth Annual Institute on Industry sponsored by the National Council of Catholic Women under the direction of its Committee on Industrial Problems, and assisted by the Social Action Department of the National Catholic Welfare Conference.

The most encouraging aspect of this work is evidenced in the number of students of last year who have expressed their desire and purpose to return this year.

It is expected the enrollment this year will be considerably larger than last year. The curriculum has been changed to meet the expressed demands of the workers.

Special emphasis will be placed upon labor ethics, public speaking and parliamentary law. Two new members will be added to the regular faculty.

During the year, a competitive contest was arranged in which former students were invited to write articles about the Institute. For the best article submitted, the author will receive a scholarship which provides maintenance and tuition for the coming session. The judges are Dr. George Brown, professor of economics at the Catholic University of America and an instructor in the Institute; Miss Mary Synon, well-known writer who lectured to the students last summer, and editorial consultant for the Commission on American Citizenship; and Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women. A number of manuscripts have been submitted. The award will be made early in May.

The Institute will be held at the National Catholic School of Social Service, Washington, D. C.

Good Literature Important Interest of N. C. C. W. Affiliates

The following brief notes, gathered from correspondence received at N. C. C. W. headquarters, reveal the interest of N. C. C. W. affiliates in the campaign of the National Organization for Decent Literature.

WHAT can be done to spread the knowledge of and reading of Catholic books is brought out very well in a project sponsored by the Santa Clara County Council of Catholic Women. While this was a press month project, it is of such general interest that it might be carried on at any time during the year.

For one week during Catholic press month, there was a display of books at the public library announced as "The Catholic Contribution to Literature." It was arranged by the librarian and her assistant, and during that week over 500 Catholic books were called for. The board of directors of the library gave the use of the juvenile room where a series of cultural lectures were given each evening of the week.

The book reviewing service of the Catholic Book Center, a project of the Metropolitan Council of Catholic Women of the New Orleans Archdiocese is another outstanding undertaking in this field.

The plan is to have Catholic lay people review Catholic books, whether fiction, non-fiction, poetry or drama, for Catholic organizations and groups. The chairman of the project drafted members to give reviews, and also at open meetings of the Council asked for volunteers. At the present time, there are fifteen reviewers on this committee, which is called The Catholic Reviewers Guild.

The Guild reviews Catholic books and plays for Catholic groups. In order that the reviewers may have ample time to prepare and that there may not be conflict in schedules, notification is sent to the various Catholic groups throughout the city that they at the time set aside definite dates for reviews in their 1940-1941 schedule.

The story of the Catholic Book Center itself is an interesting one. Through gifts and through purchase, 543 books have been placed on its shelves. A librarian is on duty from 12:30 to 5:30 p. m. daily, to assist members to find books and check them. The daily fee paid by members helps to finance the library. At present, the Center has a membership of 150.

Every other Saturday at 2:30 p.m., a book review is given at the Center by someone who is an authority in the field of the book reviewed. Many of these reviews, open to all persons who are interested, have been given by the members of the clergy and the laity.

Another book club of outstanding interest is the Berkeley Book Guild, under the direction of Dr. Anne Nicholson, former field secretary of the National Council of Catholic Women. The Guild located near the University of California, in Berkeley, serves many purposes; it is a book shop, a lending library, a reading place as well as a meeting and discussion center. Catholic magazines and pamphlets are available here. Besides lectures on a variety of topics, there are forums, discussion groups, reviews of current events, book reviews and study club conferences. Many of the students come here for aid in doing research work.

One of the interesting lectures, and one exceedingly helpful and valuable to the members, was "Our Catholic Magazines—the Essential Nature of Each," given by Dr. Nicholson. Another has been "Modern Catholic Poets" by Alice Irwin Shone, Dominican College, San Rafael.

Some of the round tables have included discussions on international relations, cultural relations with Latin America, and the trek of the intellectuals to Rome.

Consistently from the beginning of the Guild, Latin American studies have been given a conspicuous place on the program.

Remember the N. C. W. C. in Planning Your Will

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THE Bishops of the United States, through their voluntary contributions, have made possible the work of the National Catholic Welfare Conference since 1919, notwithstanding pressing diocesan and other outside demands.

INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. (*Read the facts about the N. C. W. C. as printed on page* 2.)

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, 100 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

THE following form of bequest may be used by all who desire to further the work of Catholic Action as aided by the official agency of the Bishops of the United States:

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